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Christian Healing

Healing & Prosperity Thoughts

TO BE USED FROM

AUGUST 20 to SEPTEMBER 19

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AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to page 68)

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UNITY

Devoted to Christian Healing

CHARLES FILLMORE
Editor

GEORGE E. CARPENTER
Associate Editor

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Be Strong and of Good Courage

BY JESSE DAVID ROBERTS

ALL AUTHORITY hath been given unto me in heaven and on earth." "Be strong and of good courage." Such was the message that came to me from heaven as I first began to escape from the formalism of religion and to seek the reality of Christ. Meditating on these words which had been spoken to me, I recalled the commission of Jesus to His disciples as He sent them into all nations with the assurance "Lo, I am with you always, even unto the end of the world." I remembered also the injunction to Joshua as He was about to lead the Children of Israel into the Promised Land. It became increasingly clear to me that in the conquest of the spiritual Canaan I must be sure of the "all authority" of my leader and that to enter into my inheritance I must "be strong and very courageous."

As the years have passed I have become more fully convinced that the twofold revelation to me must be fully understood and followed if the "greater *works* than these" are to be realized in our efforts to glorify

God. The supreme authority of Christ makes possible a great faith, and the courage inspired by the supremacy of Christ leads to mighty achievements, especially when we know that this Christ is with us always.

First of all we need to grasp the meaning of Christ's authority. The New Testament is our source book for this study, and its pages reveal to us one who was indeed the Master of every force and every condition with which He met. He restored demoniacs to their right mind, He healed all that were sick, He spoke to the dead as though they were alive and, behold, they did live. He commanded wind and waves to be still and they obeyed His voice. He met those who had been despoiled by sin and they were transformed by His presence. He chose humble fishermen and sent them forth as ambassadors of God. He laid down His life for us all, and on the glorious Resurrection morn took it again in order that death itself might be forever destroyed and life and immortality be brought to light. But all too often we think of this miraculous record as something belonging to a dim and distant past. We forget that He who "showed himself alive" to His apostles is "the Living one" who is "alive for evermore."

As the sure foundation for triumphant faith today we should know the truth of a living Christ in whom "dwelleth all the fulness of the Godhead bodily." We should continue in His word until we know the truth that this wonderful Christ lives in us and that it is His purpose to continue to increase His loving, healing, saving ministry through us. We have not a distant and weakened Christ but an ever-present, perfected, and glorified Christ who makes us "more than conquerors." It is this truth also which is designed to make us "strong and very courageous."

It seems clear that one of our great needs if we are to make progress in the Christian way is for courageous faith. As the Latin poet Ovid wrote, "courage conquers all things: it even gives strength to the body." According to Sir Walter Scott, "without courage there cannot be truth, and without truth there can be no other virtue." And in the thought of Cervantes "he who loses wealth loses much; he who loses a friend loses more; but he that loses his courage loses all." Take Christopher Columbus as an example. Though he believed the earth to be round, he never would have demonstrated his faith by an epoch-making discovery if he had not had the courage to suffer taunts and to "sail on, and on" across the uncharted expanse of the Atlantic Ocean. The momentous discoveries and inventions that have extended our horizons and enriched our civilization have been made possible by men who proved their faith by heroic action.

This need for courage is just as essential to marked accomplishment in the spiritual world as it is in the material realm. The leaders of the early church had had a heavenly anointing of power, and they had true Christian faith, yet they found it necessary to hold a special meeting of prayer for courage at which they prayed: "Grant unto thy servants to speak thy word with all boldness, while thou stretchest forth thy hand to heal; and that signs and wonders may be done through the name of thy holy Servant Jesus. And when they had prayed, the place was shaken wherein they were gathered together; and they were all filled with the Holy Spirit, and they spake the word of God with boldness." Doubtless we are in need of holding a similar prayer meeting today. We say we believe that "Jesus Christ *is* the same yesterday and to-day, *yea* and for ever"; but

are we not too prone to make excuses for our faith and to express it only in a feeble manner? We hear the challenge of Goliath and tremble, when we should be saying with David: "I come to thee in the name of Jehovah of hosts, the God of the armies of Israel, whom thou hast defied. This day will Jehovah deliver thee into my hand."

The Bible enjoins courageous affirmation. Jesus "taught them as *one* having authority, and not as their scribes." Too many of the disputing philosophers and faltering scribes infest the assemblies of God. Let us not take council with them but with the Lord, who "commandeth even the unclean spirits, and they obey him." It is recorded that when the people "beheld the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus. And seeing the man that was healed standing with them, they could say nothing against it." This courage, this authority which Peter and John showed in healing the lame man, marked them as real disciples of Him who was noted for always acting as one with power and authority. Knowing the sure foundation on which he stood, Paul wrote, "Having therefore such a hope, we use great boldness of speech." Witnesses of Christ, those who have been given the right to use His name in extending His kingdom, honor Him most by being "strong and very courageous."

First of all we are instructed to enter into the presence of God with reverent courage. It is a mistake to let our sense of unworthiness keep us following "afar off." Christ is our worthiness, and through Him we are urged to enter bodily "into the holy place." "Let us draw nigh with a true heart in fulness of faith." We are

to draw so nigh that we "put . . . on the Lord Jesus Christ" and open our entire being to His indwelling presence. We have read of the Father's welcome to the prodigal son that returned home; and we have Christ's assurance that He will receive all who come to Him. Then why not boldly take our place in the Lord and henceforth let Him be our life, and strength, and perfection of beauty? "God with us" is the truth that will inspire faith and courage for every step of our progress in doing the will of God.

When we have established ourselves in the glorious presence of the Lord, we are prepared to enter into our rich inheritance. Clad in "the whole armor of God," "strong in the Lord, and in the strength of his might," all enemies, obstacles, and hindrances will be quickly overcome while we march forward to take possession of the sure promises of God. God spoke to Joshua, saying: "Now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel. Every place that the sole of your foot shall tread upon, to you have I given it, as I spake unto Moses." In the same way He is saying to us: "The kingdom of heaven, with all its righteousness, peace and joy, the gifts and graces of the Spirit, all are yours to be possessed by courageous faith. Moreover Jesus, the all-conquering Joshua, leads you to certain victory and triumph. He is with you always." "All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them." "Be strong and of good courage; be not affrighted, neither be thou dismayed: for Jehovah thy God is with thee whithersoever thou goest."

In this spirit of faith and resolute courage we are to put to flight our enemies the Philistines and the

giants of anxiety, fear, and selfishness so that we may have peace, security, and the more abundant life. Many of us have not yet begun to show the courage we should in conquering our foes and in declaring our complete independence of them. The temptation is to compromise and appease, when we should trample our antagonists under our feet. Paul's way was to reckon himself dead unto sin and alive unto Christ. Whether it is sickness or other baffling conditions that try us, the open door of escape is found in Christ.

How well I recall an experience when my knees were so painfully swollen that I had to get about on crutches. It was agony to sit down and to get up, and to lie in bed was no relief. I had heard of people who by faith had walked away from their maladies, but my efforts to walk brought only more pain. Then a suggestion came to me that was evidently from the Lord, that I should get out my bicycle and go for a ride. I obeyed the inner voice, and as I began to pedal I was miraculously and completely delivered from my trouble. I literally rode away from my rheumatism, leaving it with the old crutches; and during the last twenty years it has never caught up with me.

It took boldness for Peter and John to grasp a poor cripple by his right hand, and pull him to his feet, but they were following the method of Jesus. We thrill at the fearless way in which Paul, as a "good soldier of Jesus Christ," scorned all dangers in his missionary journeys. We feel like cheering when we read of Martin Luther's determination to go to Worms even though there were as many devils there as tiles on the town roofs. We marvel at George Washington, who, according to the historian Bancroft, was never seen to show the slightest indication of fear at any time in his

eventful life. But if we would do exploits for our God, now is the time to show ourselves men and women of undaunted courage. No matter what our friends may say, we must stand for truth, as God gives us wisdom to see it. Some will ask, "What is this, a new teaching?" We shall bear witness in reply that this is the "eternal good tidings" of God.

Important tasks are challenging us, and fields "white already unto harvest" are waiting to be reaped. "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit." This is that baptism of divine power and Truth about which so many who hold to outward forms do not know. We are to carry to them the living water, whereof they may drink and find eternal life. Whether thinking of Rome or of the cities of Europe threatened with destruction, we are to go forth in the confidence expressed by Paul: "For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth." The one to whom all authority in heaven and on earth hath been given is with us, and in His name we shall be "strong and very courageous."

A PRAYER

God, O God, steadfastly see
Thy perfection right in me;
Till I give up error thought,
Till I have the vision caught,
Till I look through eyes of Thine,
See myself as Thee, divine.

—DAILY WORD

Fear Not: Only Believe

BY HELEN DOUGLAS FLIGH

THE STORY OF Jesus healing the little daughter of Jairus contains a solid enough foundation for our faith to go on in the successful working out of our earnest desires when to all human understanding the time of their fulfillment is past. We are all more or less familiar with the story.

Jairus had probably exhausted his own private resources in an attempt to effect a cure of his little daughter himself. He had very likely used the different remedies suggested by his neighbors as well as the medical aid of the best physicians in the city. Still his daughter, the dearest possession in his life, lay at the point of death and Jairus decided to go to Jesus and ask Him to come and heal her.

In their journey back to his home it is natural to suppose that Jairus grew impatient as Jesus walked leisurely along answering numerous questions of the accompanying multitude. Jairus was a ruler of the synagogue, accustomed to deference, but he stood neglected as Jesus stopped to inquire about a bent, sickly woman who pulled at His garments. While the surging crowd looked on at the trembling woman who had now fallen prostrate at the feet of Jesus, Jairus saw certain persons taking advantage of the opportunity to come up to him bearing the sad message that he need not trouble Jesus any further. His little daughter was already dead.

Jairus's heart must have nearly failed him. His hope had been renewed by the quick response of Jesus and His assurance that He would come with him and

heal the young child. As he puzzled over the matter, Jairus no doubt noticed that the woman who had been stooped and fearful now stood erect and radiant, giving out the message of the wondrous change that had taken place in her mind and body. But the news that had been brought to him had the air of dreadful finality. His little daughter was already dead. As Jairus began to waver he heard Jesus, always cognizant of everything going on around Him, speaking the words that are meant to set at nought any inclination one might have to doubt and give up hope. "Fear not," He admonished, "only believe."

Even after this Jairus might probably have been tempted to debate the conflicting statements made to him. He had reason to believe that the persons from his own household were his friends and servants, honest and sincere, above bearing false witness. To add further to his confusion when he reached his home the dirges of the minstrels, intermingled with the weeping and wailing of the tumult, greeted his ears.

But Jairus quickly glanced at his companion. In the face of the man by his side was reflected peace, poise, power. In the eyes of Jesus shone the glow of a man steadfastly beholding the vision of a little girl with life pulsating through her body, a little girl who needed food to eat. And Jairus did not fear. He believed.

Is it not an inspiring story? Does it not illustrate what we may accomplish if we hold steadfastly to our vision and fear not, but only believe?

We are familiar with the expression "While there is life there's hope." But this account of Jesus' power and His using it to restore life to a little girl already mourned as dead by all those who knew her inspires in us more than mere hope while there is yet life. It as-

sures us that if we fear not but only believe even death must submit to our desire.

"All things are possible to him that believeth." We know that physical death yielded to the spoken word of Jesus and that it will yield again to man when he realizes completely, as did the Master, his inherent power over "all things." However it is the overcoming of hopelessness in our desires that we are interested in now.

There are persons today who feel that life has defeated them, and they go through the weeks, months, and years in a state of mental inertia, their ambition dead. They have no plans or hope for the future. They feel that it is useless for them ever again to make an effort to climb out of the groove in which they find themselves or to achieve anything that has even a semblance of their early aspirations. There are others who have relinquished their vision of health, of peace, of happiness. Someone comes bearing the message to them that their chance has passed, that they are too old, that they do not have enough education, that they do not have the necessary training, that their health is gone, that their dream is already dead and that they need not trouble any more about it.

No one could receive a more despondent message than the one brought to Jairus. Even the people of his own household thought they were being helpful in suggesting that he need not trouble the Master any further about the matter. It was beyond hope.

Jesus said, "Him that cometh to me I will in no wise cast out." Then it is legitimate to expect Him to heal whatever kind of trouble one may go to Him with. It makes no difference whether it is failure, old age, loneliness, war, lack of any kind, or some other inharmonious condition.

To all human appearances, did not Jairus's mission seem a failure as his servants bore the message to him that his daughter was already dead? To increase the appearance of defeat upon his arrival at his home he heard the mournful dirges and the weeping and wailing of his household. Yet despite these negative aspects Jairus believed.

Does someone tell you that you are too old to accomplish your desire?

Time is but the medium through which all God's other creations function. The first words we read in Genesis are "in the beginning." In the beginning *of time,* the record might have continued. Time was God's first creation, and it together with all His other creations, were put under the subjection of man. Again we read that a thousand years are as a day with the Lord, and a day as a thousand years. In other words, God takes no account of time as a fixed factor and when man fears not but only believes, time with its years, months, weeks, days is put under his subjection.

Do you hear a messenger saying that it is useless to disturb God any more about healing the war-torn nations, because peace is apparently already dead?

"Fear not, only believe" and you shall yet see the nations made whole. Perhaps the Christ has only stopped awhile to heal hearts of hate, bitterness, national, racial pride. Soon He will take the love and faith ever by His side and raise peace, which the tumult cries is already dead, to newness of life and purpose. It may be that He will call to us to give it bread to eat, and we must not be found wanting but must have a consciousness of peace, love, and good will that feeds the hungry souls of men.

It is the same with whatever question confronts us.

When we realize that today, as always, Jesus is being followed and questioned by the teeming multitudes; when we realize that their believing cries for aid are being granted too, we shall not despair if someone bears us a message that the time for the fulfillment of our desire is past and that we need not trouble the Master any further. Jesus is speaking to us today as He did to Jairus over nineteen hundred years ago. Quickly, lovingly, powerfully, even before we need reply to any remark of doubt made to us, Jesus says: "Fear not, only believe."

To You Who Have Sent Gift Subscriptions:

Every day we receive such grateful letters from persons who were introduced to Unity through gift subscriptions that our heart overflows with love and rejoicing. We mentally turn to you, dear friends, who have given these gift subscriptions, and we say with all our heart, "Thank you and God bless you for your wonderful help in this, the Lord's work."

Not only are we rejoicing because these new friends are finding the light through Unity but also because you have found the real spirit of the Unity teachings, which brings you the kind of blessing that prompts you to share your good with your fellow men. Through these gift subscriptions you have been truly going into all the world and preaching the gospel.

Because we receive the letters giving testimony to to this fact we feel prompted to write this open letter to you expressing our love and gratitude for your co-operation and asking God to bless you anew for the great good you are doing. God bless you.

Unity School of Christianity

Don't Let the Years Count

BY RICHARD LYNCH

"HOW OLD ARE YOU?" It is a question we have grown up with from earliest childhood, and only recently have we begun to realize how incorrectly it has always been answered. It should have nothing to do with the number of years we have lived, yet we have been taught to measure them off and to divide them into Shakespeare's immortal "seven ages": infancy, childhood, youth, maturity, middle age, old age, and last of all, "second childishness and mere oblivion . . . sans every thing."

We are coming to know that life is not measured by years but by states of mind and that the secret of youthfulness is in our own keeping. It lies in the viewpoint, the way of looking at life, the ability to let go of the past, to deal intelligently with the present, and to go forward confidently into the future. No person who has a sufficiently fine imagination need ever grow old, for he carries within himself the long-looked-for "fountain of youth" that Ponce de Leon sought so hopefully and persistently.

Growing old is a race belief, the result of erroneous, negative thinking. Every person has within himself the primal source of youth, which he may release and which will continue to flow as long as he feeds it from the inexhaustible font of Spirit, which "quickens" and makes alive. Life is a matter of going forward, and those who keep pace with its buoyant stride cannot grow old. You are only as old as your doubts and worries, your ideas and beliefs, your fears and despairs.

The years do not count, for both youth and old age are states of mind.

We have counted the years and ages, and some have been older at thirty than others have been at ninety. There was once a prevailing idea that work should be laid aside somewhere in the sixties and that seventy was as far as one could reasonably expect to go. I am thankful for many exceptions to this fallacious delusion, for a number of witnesses to the fact that youth is of the mind and not of the calendar, for many proofs that listless idleness and retirement are greater enemies to life than work enthusiastically and intelligently done.

Neophobia is a word that means literally "fear of the new." It implies inability to adapt oneself to that which is different and modern, a dread of change from the old, prevailing order of things. It is a veritable sign of advancing age, and only the ability to adapt old ideas to changing conditions acts as a barrier to time, releasing the belief in those allotted "three score years and ten" which has become a fixation in the racial consciousness. A mind kept fresh and vital by a spirit of fervent enthusiasm and a desire for new adventure has found the secret of eternal youth.

The origin of the old-age concept is psychic rather than physical, and eternal youth is within the reach of anyone who cares to make it his goal and is willing to abide by principle. The first requirement is to let go of the outworn past and to look forward into the future with unfailing courage and interested curiosity; to greet each day as a new adventure, all the more thrilling because viewed from a perspective of passing years.

Why grow old? Surely no one wants to be left

behind in this newest and greatest of all renaissances, when youth is the very spirit of the times; running riot perhaps but gradually readjusting standards and discarding ancient habits and traditions; stripping life of its camouflage and shams and substituting sane, sensible ideas. Youth is an expression of life, and life is eternal. Growing old even "gracefully" has gone out of fashion.

Walter Pitkin has emphasized the idea that life is only beginning at forty, once a day dreaded as the doorway to mental and physical decline—a fearful hazard to every man and woman. What a change has taken place in our world! Forty has come to be not a milestone but a signboard, pointing to richer, happier, and fuller possibilities of living; a time when tempestuous moods and emotions have grown calmer and one is able to "see life sanely and see it whole." Since the world has grown so complex, it requires rare ability to know much about it until one has reached the age of forty. Until then education and experience are preparatory, building up to the real purpose of life.

At forty one is fortunate to have gained enough knowledge and experience to begin the actual business of living. There are people who have made themselves old at forty by their habits of thought. They are forty years "old" and dread each succeeding birthday anniversary. Birthdays should not be celebrated if they cannot carry the meaning the word implies: days of birth—new birth, rebirth! If we ask, as Nicodemus did of Jesus, "How can these things be?" the answer is still as elusive to many as that of the Master was to His contemporaries: "Ye must be . . . born of the Spirit."

We understand spirit to be mind and a birth of spirit to be a renewal of mind that so "lifts up" the body that it may have eternal life. There are scientific facts to support this belief of the comparative few. Causes of death are numerous, but science has never found a reason why people *must* die, or why the cells in their bodies lose their fresh, youthful vigor.

More scientists are agreeing that old age is unnecessary and that men should be able to renew their youth. There is no principle that limits life, for life is an endless process of growth. We observe frequent evidence of renewal in the natural world, and always from within outward. The fact that our body cells are continually renewed is a well-known fact. We once learned that complete renewal occurred every seven years; the renewal of certain cells is a matter of months. The process of growth is casting off worn-out cells and building new ones continuously. Why should young cells be replaced by old ones? Or healthy ones by those deficient in energy? Cells are broken up, used, cast off and replaced. Nature has no rule for making them older and weaker as the years pass.

Through ignorance and wrong thinking we grow old according to the race belief. It is a habit, a state of mind. We grow old because we believe we must. Nature produces the body cells and we stamp them with our habits of thought, making them something nature never intended them to be. It is amazing to note how little interest mankind has taken in investigating the actual cause of cell deterioration.

What the mind images the body expresses. If the mind is kept fresh by a youthful spirit of courage and adventure, devotion to ideals, interest in new experiences, and adaptability to changing condi-

tions, its owner has found the secret not alone of the emotional impulsive factor but of the organic as well. Whether our thoughts and beliefs are true or false, the body responds accurately to them. The true idea literally revitalizes the organism by replenishing its worn-out cells with fresh, new ones. The alarm clock of age need not unwind; it is our business to be so wide awake to the truth of life that we shall not need even the first tinkle that heralds its unwinding. After all, why should it be so incredible that a power which can create is just as able to recreate?

Life is a perpetual process of tearing down and building up. Potentially it has perfect balance, but human ignorance and error have interfered with its rhythmic equilibrium. Science has demonstrated the fact many times that thought controls the heart action and that it may direct and concentrate the circulation of the blood. Yet making these significant experiments practical has been slow. If it is thus possible to make the mind a definite factor in organic control, it is quite rational to believe that, applied to cell metabolism, it is man's key to eternal life. Traditional race belief is the great enemy of this radical new thought, and automatically stamps new cells with the negative belief.

Erroneous thinking continually binds and limits man's creation of his physical body, building into its cells weakness, poverty, old age, and death. His material body tends to deteriorate like any machine, but the difference is that the body has an inherent, automatic, and practically unlimited power of renewal. It is self-starting, self-building, self-operative, and self-renewing. A worn machine must be scrapped, but a worn body can be renewed and rejuvenated. The same power that devitalized its cells, through wrong

thinking, can most assuredly build them up again.

A body does not wear out and fall into decay because of its age; nor do its various organs waste away in the manner that constant use wears out mechanical parts. The workman, swinging an axe all day, builds up his right arm and side to a greater muscular development than that of his left. If use causes deterioration, the opposite would be true. Unused muscles become flabby and often waste away altogether. The truth about the body is that man possesses an organism that should never wear out, although it often rusts out.

The materialists says that life *is* because the body exists. He adds that it is dependent upon food and drink for its sustenance and that it functions because it is natural for an organism to do so, and when its functioning power is exhausted it dies. It is true that food and drink are necessary conditions for the operation of life's forces, but the body must depend upon something more for its existence. The Master taught the true life principle: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." "It is the spirit that giveth life; the flesh profiteth nothing."

The engine works when power is driven through it; the power is the life of the engine. The body functions not entirely because of its organic mechanism but because of a live, invisible force radiating through it. Spirit is the life of the body. The engine's life, unlike spirit, cannot build the body through which it operates.

The mighty universal force of Spirit that we recognize as life is not altogether dependent upon material substance for its operation, yet it must have a body through which to function on the material plane. Such a

body has been created, in the ideal. It has been endowed with self-starting, self-generating, and self-renewing powers. It draws from its environment the sustenance it requires, and its usefulness is a matter of the activity and care exercised in preserving its fitness and perfect functioning. Given vitality in the body, there is greater vitality in the life force; power depends on the condition of the body. You cannot trifle with the principle, deliberately violate the law, and expect the power to continue.

The life force sweeps through all alike. That of the mammoth is no greater or more abundant than that of the tiny insect. The force is incapable of expressing age. It has no physiological limit. We ourselves are responsible for the disease and destruction that block its passage through us. Health and life are in our own keeping. Our mental state determines them as it does the expression of youth or old age.

The will to live must govern the functions and operations of the body in order to make it resilient and healthful. Those who desire eternal youth must think health, speak health, and live health. Their mental attitude must exclude the counting of years as a means of measuring age. They must recognize the source of all life and call upon it for vigor and strength. Every live cell in the body is so much molten energy, continually being molded into shape by thought!

If we choose to furnish molds of age, weakness, and inefficiency, these are what we must expect to create in bodily expression. On the other hand, if we refuse to think in negative terms such as these and regard life as something eternal and indestructible, it should be possible to remain both mentally young and physically fit, indefinitely. Such a radical opinion

is confirmed by a statement of Dr. Charles R. Stockard, of Cornell University, who is quoted as saying: "I would hesitate to say that a man might not be kept as he is at the age of twenty-five for several hundred years. It is possible to arrest the development of the embryo; I see no reason why it should not be possible to arrest development at *any* time—at the age of twenty-five, for instance, when the human being is at the height of his growth."

The idea of old age is so indelibly stamped upon the human consciousness, that to think otherwise is considered ridiculous. Yet there are some who have not accepted the edict of disintegration but who believe that

"Of the soul the body form doth take,
For soul is form, and doth the body make,"

as Edmund Spenser wrote three hundred years ago.

And if you ask why more have not demonstrated the principle, you must remember that believing against the powerful race thought is difficult. Keeping the mind youthful and elastic is not as simple as it sounds. There is so much to discourage it; environment and experience combine to brush away its bloom. The mind is allowed to grow tired and fall into the rut of habit. New, changed conditions become harder to meet, the spirit of adventure and the zest for new knowledge grow dull, trivialities are annoying, work grows burdensome, and all of these things write themselves on the body.

Changes in the physical organism, supposed to indicate age, are symptoms, not causes. The cause is in the mind. If you grow tired of life, be sure the body will let down. If you meet life eagerly, the body will respond. Carlyle once wrote that the secret of genius is to carry the spirit of childhood into old age. It is

a reminder of the Master's formula: "Except ye turn, and become as little children"; as little children, forgetting the things that are past and confidently living in the joyous, ever-present now.

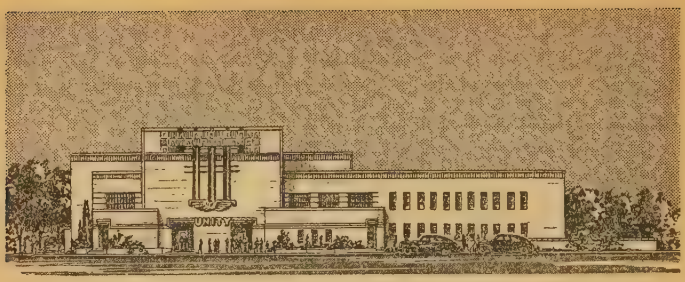
Don't let the years count! Keep your keen interest in life and refuse to let your habits solidify. Guard against increasing sensitiveness, irritability, and fear. Learn to ignore petty annoyances and to remain calmly undisturbed by trifling irritations. Cultivate an eagerness for new knowledge and experience, always refusing to hark back to "the good old days." Have a soul-absorbing work that breaks down limiting barriers of your own life, your own family, and your own troubles, aches, and pains and extends outward into the universal.

Above all else, remember that Spirit does not grow old. You are one with Spirit. As you identify yourself with it you are "transformed, by the renewing of your mind," and you learn to say with the Psalmist, "So teach *us* to number our days, that we may apply our hearts unto wisdom."

EDITOR'S NOTE—This is the eleventh of twelve articles by Richard Lynch. The last one will appear in September UNITY.

THE NEW UNITY TEMPLE

On the following page you will find an item about the new Temple. This Temple is to be built in Kansas City and should not be confused with the building program at Unity Farm. Both projects must go forward. To this end, offerings to the Temple should not interfere with the regular offerings that are being sent to Unity School or Silent Unity.



THE UNITY TEMPLE IN KANSAS CITY

Dear Mr. Fillmore:

I read with much satisfaction your letter about the new Unity Temple that appeared in July UNITY. I hasten to pledge you my unqualified support.

In these times of material aggression the spiritual forces should be better equipped, more thoroughly organized for universal service.

God has wonderfully prepared Unity to lead in this work. The present home of Unity Society in Kansas City and the manner in which it was conceived, built, and has been sustained, are evidence of this.

The completion of the new Unity Temple in Kansas City is indicated at this time. It would, I believe, strengthen the entire Truth movement, and would stand as an enduring monument to the courageous pioneers in the cause of Christian healing. It would be an inspiration to Unity students who make pilgrimage to the heart of Unity and

would encourage Unity groups throughout the world to build permanent homes for their work.

There is much to indicate that the Unity work was divinely inspired, and perhaps God's vision of its ministry extends even beyond the far-seeing vision of its founders. This is especially true as regards its various developments in the field, where more and more the impetus of its message is being felt through local churches and centers. We must prepare for ever greater growth and for growth in directions that are not yet revealed. Kansas City must lead, and other centers will, I believe, co-operate in prayer and outer ways to hasten the completion of the Temple.

With this thought in mind I wish to give $2,500 to this fund. I herewith inclose my check for $250, the like amount of which I will send you each month until the $2,500 is paid. Should the committee require the balance due at any time, I will be glad to send it in a lump sum.

We must keep our vision large, and make it even larger, in the realization that God is our unfailing supply and support, adequate to take care of all our needs. Unity was planned in Spirit against a time of need in the world. It has a continuing mission that must not be allowed to lag. We must go forward!

Sincerely,

A Friend of Unity

Fulfilling the Laws of Happiness

PERFECT LOVE

BY EVERETT M. WEBBER

WITHOUT LOVE a man's life is pointless, empty, and perhaps wasted as far as he himself is concerned. To others he serves merely as a horrible example. It is in the awareness that he lacks love that a man spends his most miserable hours. It is for love and because he is loved that he rises to the greatest heights possible for the human being to reach, and his spirit soars still higher until it abides in the secret place of the Most High.

Love is not to be confused with affinity for another person, with biological attraction, with the ability to give or receive happiness or unhappiness simply by being or not being with some particular person. Neither is it to be considered merely as an impersonal cosmic force.

Love is personal. It is vital. It is deep. It is all-pervading. It gives rhyme and reason to being.

Paul tells us to desire earnestly the greater gifts of Being, and then says that he will show us "a most excellent way" to achieve them. Then follows his discussion of love, his dividing it into its nine component parts: patience, kindness, generosity, humbleness, courtesy, good temper, generous-mindedness or guilelessness, devotion to goodness and truth and unselfishness.

Love is the whole law because it contains these ingredients. If a person has these, what more will he need for mastering himself and thus mastering the

world? Jesus had them. He overcame the world because He loved the whole world.

We know that when we pour ourselves out toward our family with all the above nine ingredients of love —not just with some of them—we are happy and that our happiness is partly in the response that is given.

Now, it is a well-known fact that business failures and health failures result when one loses love. On the other hand, to be loved and to love stimulate one toward success. To give love causes one to receive love, makes the body rejoice, keens and uplifts the entire ego, makes the mind alert to new opportunities of receiving material, spiritual, physical, and mental substance. A mind tightened by lack of the love elements—that is, a mind in which there is hatred, impatience, unkindness, selfishness, conceit, ill manners, bad temper, suspicious and evil thoughts, deceit or insincerity—cannot be as quick to grasp money (the material manifestation of the exchange medium), health, love of man, or oneness with God, these being the four elements of complete happiness.

To have one of the components of love is to fulfill the law to one ninth of its extent, for the law is love. To have them all, and each in its entirety, is to fulfill the law in its entirety and to draw all good to oneself.

We know that to have God's love, which is the thing every man wants above everything else (whether he knows or admits it or not), we must give love to our fellow men. They return it because it is the law that they cannot do otherwise. Who would refuse to love you if you were patient, kind, generous, humble, courteous, good tempered, generous minded, sincere in your every dealing with him whether he is acquaint-

ance or stranger, friend or foe? God would love you too, and in the loving of your fellow men all good would come to you, for with God's love comes everything that man needs for life and happiness.

We get God's love then and the blessings of life—which must be contained in this love because they have not elsewhere to exist—when we give love to our family and close associates. Let us extend the circle to take in just one more person, and our good increases amazingly. Enlarge the circle. Take in all those you know. God will open the windows of heaven and pour you out such a blessing that there will be no room to receive it; no, not in the whole earth. Take in the whole world and be transformed, even as Jesus was transformed.

But to know these things intellectually still does not seem to give us the ability to go and do them. How banish grudges? How love those who have shamefully wronged us?

It is by abiding in the shadow of His wing, by knowing that God is God and that there is none other, by prayer, by faith in God and goodness.

Recently what is to the present-day world a most amazing case occurred. A young man, to acquire material possessions, committed a murder. His father went to the dead man's wife to offer what sympathy he could. Instead she gave him hers, intervened with a court that would have sent the young man to death, and saved his life.

How could she do that? There is only one way: have faith in the ultimate goodness of all men regardless of external appearances. And "belief *cometh* of hearing, and hearing by the word of Christ." "The word [of God] is very nigh unto thee, in thy mouth,

and in thy heart, that thou mayest do it." This woman had love.

There is this innate, uncultivated love in every heart, for love is the law and God said, "I will put my laws on their heart."

To let this love come forth upon all creatures we must remember that we are all children of one Father; seek the thing in the other person that we can love. If we pour out love, the seeking can end there, for there will be an immediate response. As Charles Fillmore says, "Love does not seek its own—its own comes to it without being sought." He says that love, like gold, will mix with nothing baser, but runs free in the crucible, floating free of baser elements, having no affinity for anything except its own kind.

If you wish to manifest God's love in your life, you must love all, and you cannot love them without realizing their innate fineness. When it has become spiritually real to you that even your worst enemy is one with you in Christ you can rise above human relationships and love him. He will return your love. His intention was not to hurt you but to help himself.

Jesus tells us to pray for our enemies. You cannot pray for anyone very long without coming to love him, if you have first put yourself in the proper condition for prayer to be successful. You cannot honestly pray for his good without an intense, real desire for his good welling up within your heart. To send him good thoughts opens your heart to added divine blessing, makes it easier for you to love him more until the point has been reached where you are able to "lay down your life" for him in daily service—not merely to save his physical life by giving yours. No man has greater love than this, and greater love from God

no man receives than when he loves his neighbor, and consequently God, as himself.

"But now abideth faith, hope, love, these three: and the greatest of these is love."

"Give [love], and it shall be given unto you; good measure, pressed down, shaken together, running over . . . into your bosom."

EDITOR'S NOTE—This is the third of four articles by Everett M. Webber. The fourth will appear in September UNITY.

JUST THIS

By Winona Jenkins

Just to trust God
Through each passing hour,
Resting my mind
In His infinite power!

Just to hold faith
Like a shining light,
Believing God leads me
In paths that are right!

Just to let love
Be reflected each day
In all that I think
Or do or say!

Magnify the Good

BY BLANCHE MARIE PETERS

WHY DOES THE human mind love to magnify evil? Why do people cultivate the habit of talking about scandal and misfortune, repeating in detail accounts of disease, operations, accidents, wars, accounts of the faults and mistakes of others, accounts of their own troubles, and so on? No doubt they do not realize that it is by this destructive habit that they multiply evil in their own life and in the lives of their loved ones, neighbors, and friends as well as in the consciousness of the world.

In Truth we learn that God is good, that He is the only power in the universe. We also learn that the only power that evil has is what man gives it by believing in a power opposed to God, thinking about it, and talking about it. It is evident then that to dwell upon it is not the solution; to do so only increases the difficulty, whatever it may be.

On the contrary, to believe in, think about, praise, and talk about only the good in ourselves, in other persons, and in the world is to increase our blessings, our happiness, and our prosperity. But you may say as a man of my acquaintance recently said to me, "Sometimes I get so incensed at the cruelty, injustice, and downright deviltry present in politics, in the churches, in the government, and in people in general that I want to go out and fight."

"That is not the way to remedy the situation," I said quietly. "There is only one way that I know of and that is for the individual to become so attuned to

God-Mind within himself that he is not conscious that evil exists."

There are no doubt many people who feel as this man felt, reformers, who want to set the world and other people right according to their personal standards. If we examine history we find that many of these reformers neglected first to get themselves right with God. If they had done so they would not have wanted to do any more fighting of error. To fight error is to be overcome by error. Jesus said, "Ye have heard that it was said, An eye for an eye, and a tooth for a tooth: but I say unto you, Resist not him that is evil." In the marginal note we find, "Or, *evil.*"

In referring to the dictionary we find that the word "resist" is taken from the Latin word *resistere,* which means "to stand against." It also means to oppose, hinder, antagonize, strive against, defeat, exert physical or mental force against. It seems obvious that if we take a stand against evil, it will also take a stand against us. This means strife. Does any peaceful person want to be continually fighting with what they may think to be evil? It would seem to be a losing battle. Isn't this exactly what war is: one group of persons endeavoring to force another group of persons to do their will? History is filled with accounts of such struggles. Over against all that is gained in a material way by resistance are the losses. Just think of the lives that are lost, the lives that are broken, and the destruction of property that it will take years to replace and that sometimes can never be replaced. The pity of all this is that by the use of nonresistance and co-operation mankind could enjoy peace and prosperity. Strife is so unnecessary. When will the world learn?

Referring to the dictionary again, we find that the

meaning of the word magnify is "to enlarge." It would seem that almost anybody would want to enlarge the good in his life, to increase it. The word has also another meaning: to extol, laud, praise. May it not be that there is a definite connection between the two meanings; that is to say, isn't it possible that to laud and praise, and also to bless, magnifies or multiplies the good? I am quite sure that it does.

For instance, just suppose that we have a difficult problem confronting us. If we concentrate upon the evil aspects of it, if we worry about it, if we are afraid of it, it will "increase." On the other hand, if we look for the good in the situation and praise and bless that, we so increase or magnify the good that it just has to manifest itself for us. The reason for this is that God, or good, is the only reality; and when we let go of the evil, it disappears into its native nothingness, where it belongs. By dealing with the situation in this manner, we are proving God, as we were told to do. "Prove me now herewith, saith Jehovah of hosts." And Paul admonishes us, "Prove all things; hold fast that which is good."

The absolute Truth is that there is really nothing but God, the good, who is life, love, health, wisdom, power, joy, beauty, peace, and abundance. All else is mortal deception. God is everywhere equally present. This means that there is no place where God is not. Whatever appears to be illness, hatred, ignorance, weakness, sorrow, confusion, and lack is simply not "true": it is nothing, no thing. Which, in other words, is a seeming absence of something.

For instance, when we are in a darkened room (which symbolizes blind mortal beliefs and superstitions) we have to raise the shades or turn the elec-

tric switch to let in the light (which symbolizes Truth: wisdom, understanding, and all the other attributes of God). Where did the darkness go? It did not go anywhere, because it was not, it did not exist. It was simply the lack of light and when the lack was filled there was no longer any lack. Everything that seems to be not good, not life, not love, not abundance is a seeming absence of the real. When we let in a something, a real substance that fills the vacuum, all error conditions are dissolved into their native nothingness.

You may want to know how we can fill the vacant places in our life, where lack of good or God seems to be. First we must deny that the appearance of evil has any real power, and then by positive affirmations we must take right hold of the good by faith. This fills the place where there seems to be a lack of good, and if we hold to this affirmation and nothing adverse, the good must become manifest for us in ourselves and in our environment. "Take with you words, and return unto Jehovah," we are told in Scripture.

There is no reality (no life, truth, intelligence, power, or substance) in fear, sickness, ill will, lack, or unhappiness. Fear is the seeming absence of faith, sickness is the appearance of absence of life, hatred is the seeming absence of good will or love, and lack or poverty is the seeming absence of God's abundance of good. These are but an illusion. They are like a bad dream, and we have to shake ourselves and say over and over to ourselves, "It is only a dream; it is not true," before we can convince ourselves that we have no real existence in the dream.

So it is with life. The mortal mind of man has been trained to believe falsehoods about God, the people we come in contact with, and the world in

general. Now we must deny our false beliefs and affirm that the good is the only reality, and if we continue this practice we shall find that as we renew our consciousness our life is transformed.

Whatever your particular trouble may be begin at once to deny that it is evil and affirm that God, your good, is present right where you are, and you will find that the darkness of the error will disappear and the light of Truth will reveal your good as present with you here and now.

"Nothing foretells futurity like the thoughts over which we brood," someone has aptly said. To brood over is to eventually hatch out! Therefore we must be very careful of the thoughts and attitudes that we habitually hold in our mind. They will become manifest in our life just as surely as chickens hatch out as the result of the mother hen's sitting on a nest of hen's eggs, if she sits long enough and complies with the other laws of nature.

What are you brooding over? Are you worrying about things that someone has said or done to you or about the unjust way the world has treated you? If this is the tenor of your thoughts you are quite likely to bring forth more unhappy circumstances, and I know you do not want to do that.

If it is a loss or lack upon which you dwell mentally the chances are that you will attract more conditions of loss and lack to yourself. For each thought brings forth after its kind, and one cannot harvest wheat after sowing weeds, and by the same token one cannot create happiness, health, and plenty out of thoughts and emotions of fear, sadness, condemnation, weakness, self-pity, poverty, and failure. For thoughts are our little creators, you know. Since we are made in the

spiritual image and likeness of our divine Creator, it is our privilege to create the good things we desire to see manifested in our life by holding such thoughts, words, attitudes and mental images as we wish to see outpictured for us.

Let us therefore "brood over" the loving-kindness of God, our benevolent Father, His manifold blessings to us; the innate goodness of mankind, the beauties of nature, and so forth. "Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things," says Paul in his message to the Philippians.

Cultivate joyous expectancy instead of ominous forebodings, anticipate happy surprises rather than disappointments, expect kind and thoughtful expressions from others instead of slights, insults, and hurt feelings, count upon good fortune and good news instead of bad luck and bad news, and then watch for better experiences to come to you.

You may not see how or through whom these beneficent happenings can be realized by you. However that is God's part.

"Thou shalt also decree a thing, and it shall be established unto thee;

And light shall shine upon thy ways"

is the promise to us. Our part is consciously to decree what we desire. We have been unintentionally decreeing what we do not want and having that established unto us by the working of this divine law. Now let us go to work in earnest to decree and affirm only the good so that only beneficial circumstances will be

created in our life. In order to become attuned to God we must think His benevolent and constructive thoughts after Him, avoiding the negative and destructive varieties that originate in the sense mind of man. By dwelling only upon the beneficent, the true, the beautiful, the vital, and the bountiful we magnify God and His good in our own life as well as in the lives of our associates; and light shall shine upon our ways.

God Bless This Automobile

This is God's car. God's hand is at the wheel. His wisdom chooses the way, which is the highway of Spirit. Nothing impedes the progress of this motorcar; it neither gives nor receives offense in all its journeyings. God's law of order and right adjustment is manifest in all its mechanism. God's love directs its errands. No fear alarms its occupants; for God's presence blesses them with the spirit of peace.

The driver of this car is an emissary of Spirit. God's wisdom inspires in him alertness, good judgment, and quick decision. God's patience gives him temperance and courtesy. God's love makes him swift in the service of Christ, and slow to respond to destructive impulses. The Spirit of the Lord is upon him and directs him in all his ways.

The Author's Creed

I BELIEVE in God, Father Almighty, Creator of heaven and earth, source of all inspiration, and the never-failing fountain of all ideas.

I BELIEVE that I am God's own child possessed of a spark of His divinity and endowed with an intelligence like unto His intelligence; and that therefore I am able to express my thoughts in a perfectly intelligent, clear, logical, and convincing manner, so that everyone may know at once what I mean to say.

I BELIEVE that the ideas that I am to express were conceived at the time of the creation of all things, and that it is my high privilege to express these ideas.

I BELIEVE that I can, and will, at all times so write as to give my readers an instant, clear, logical, pleasing and interesting insight into the subject under discussion.

I BELIEVE that I can create and maintain a reputation for a clear, convincing, and lucid style and a vital, wholesome, and fresh manner of presenting my subject.

I BELIEVE that I have and will always manifest a dependable and retentive memory for all things that are vital, necessary, and helpful; and that I can erase from my consciousness forever, all memories of hurts, mistakes, and all fear of failures.

I BELIEVE that I can, and will, replace these negative, destructive thoughts with thoughts cheerful, hopeful, optimistic and inspiring.

I BELIEVE that I can make and maintain, through my inner faculties, a clear and definite contact with omniscient Mind; so that I can at all times obtain and sustain, for any desired period of time, a constant flow of rich, deep, vital, interesting, and unusual ideas on any subject desired.

I BELIEVE that God's power being everywhere, I can contact this power instantly, easily, and naturally, at will, and that I can apply it to my work; that I can so prepare my mind that I shall be able to feel and realize constantly and without interruption this contact with the universal Mind.

I BELIEVE that through my contact with the universal Mind I can have flowing into my mind and out again to the world ideas that are divine, inspired, rich, productive, wholesome, charming, and convincing; and that I can, with a fine felicity of diction, joyfully, with ease and without tiring, put these ideas into clear, definite, tangible, concrete, and universally understood forms.

I BELIEVE that I can and shall, at all times, surround myself with the environment and the companions best suited to my work and my temperament.

I BELIEVE that I can and shall, daily (for a period of at least one hour), retire to the quiet of my room and devote myself to study and to my work as an author.

I BELIEVE that I can at all times, under the guidance of Divine Mind working for and through me, choose exactly the right place to submit any piece of my work.

I BELIEVE that I can make a financial success of my writing and profit by it here and now; that all other things being equal, I shall always place my work where it will do the world and myself the most good.

I BELIEVE that I can keep perfect law and order in all my work, and that I can have divine organization manifested at all times in my mind, body, and affairs.

FOR I AM WHAT I AM.

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Life Is Good

BY H. E. MIZE

MANY PEOPLE believe that life is essentially a tragic thing. They suppose that it is right, normal, and even inevitable that sorrows should abound far more than joys and that in some mysterious way their future good is served in proportion as they experience evil and misery in the present life. They feel that happiness is an exceedingly rare experience, an unlawful condition that must be paid for in humility, repentance, and chastening.

A vast weight of past religious teaching bears down on them to hold them to this misconception of things. They are conditioned to believe in, to expect, to court, to accept, and almost to rejoice in tribulation as the one and only means to health for the soul.

A knowledge of Truth shows that this view of things is wholly unjustified. Life is of God, necessarily perfect, and capable of and demanding perfect expression. Its living is our affair, under God, and involves the duty and privilege of progressively showing forth the divine meaning of life as God means it, not as a dying tradition misrepresents it.

Life involves multitudinous duties, and rightly considered, every duty is a privilege. A duty is the imperative demand of right to be observed. It cannot exist unless it exists in the nature of things; and it is nothing more nor less than our obligation to conform our action to what is essentially true and good; that is, to do right. A life rightly lived consists in continually doing right; and surely it cannot be a sad or sorrowful thing

to put our time, talents, and energies to such use. It is a pleasure of course. It has been falsely taught that a life of righteousness and devotion to duty involves unending sacrifices. But we sacrifice our benefit and fall short of our good only insofar as we evade our duties. A life dedicated to Truth and the will of God does not necessarily or finally involve the sacrifice of anything that is worth having.

Life seems futile, fruitless, and evil to the extent that we bog down and lose ourselves in a wilderness of trivial surface things considered wholly out of relation to the deep and fundamental purposes presupposed in our being. The soul must have its satisfactions, its claims must be allowed, and the hectic running to and fro after superficial things, pursuing and giving undue weight to irrelevant trifles, does not provide those satisfactions or satisfy those claims.

Thinking in terms of universal principles of Truth, we transcend these lesser things, which fall aptly into their places almost before we are aware of what is happening. When in understanding and faith we consider the nature and scope of the powers and promises that God has built into the universe and into our being, we can scarcely believe that we shall ever again encounter anything able to offer any serious resistance to our desires and efforts. We see with unwonted clearness that the power in which we are grounded is able to deal masterfully with every exigency and that the nature of things provides for the orderly working out of abundant good.

Intimate communion in the Spirit of truth *with* the Spirit of all Truth fortifies us mightily for whatever demands may be made upon us. We would gladly live permanently in that consciousness, but we function on

two planes and must now act out what we have seen and known. We do not bring all of that high consciousness back with us to the workaday world; but we do bring back a serenity, an assurance, a further increment of poised strength that stands us in good stead on all occasions. In proportion as we get away from this consciousness mere circumstances take on a formidable air of power and authority and even seemingly threaten to overwhelm us. But we are never overwhelmed; for we have contacted strength at many points, we stand on the rock of Truth, we are one with the power to which all things must be subject. We emerge from each test with a consciousness of greater strength and an experience of greater good than we have known before. We have qualified as advancing beings in the kingdom where advancement is the divinely prescribed order.

Of course we are unhappy only because we concentrate our attention on things that we believe cause or represent unhappiness. It is easy to see that unhappiness is a state of mind, for only in mind is the experience possible. But not everyone knows, and not everyone who knows always remembers, that in mind is the cause as well as the most unpleasant part of the effect of his mental state. The world is what it is: not essentially good or bad when standing alone. But with multitudes of individual minds playing upon it, acting and reacting with varied degrees of understanding and sensibility, of will and effort, the impressions and reports of that world will be as various as the number of individuals.

The pessimist will twist the world to his pattern and daily confirm to himself his estimate and his attitude. The person of weak will and faith will hug his

postulate of tyrannous circumstances, against which feeble human effort would be a presumption. The believer in an independent evil power, running at large in the universe, working amain and challenging God, places himself largely under the dominion of that supposed power and tortures himself ceaselessly with the expectation that evil will prevail and take triumphant charge of the circumstances of his own life. He who does not believe that there is strength inborn and indwelling in him looks for none, and finds none.

The strong man sees the world and his environment as a reservoir of power, with a plenitude of means to be assembled and enlisted in the furtherance of his purpose. For him, as for all of us, the world takes on in large measure the elements of his own quality and character.

He who looks for good sees it; he who looks for evil sees it. The lover of and believer in beauty sees beauty. The good and beautiful is far more pleasant to contemplate than the evil and ugly. Out of identically the same world we all may variously make and take our choice; for in a most substantial sense it is "all in the point of view"—and what we make of it.

Life—for all the distortion or inadequacy of its expression—retains forever its pristine purity and perfection, and lends itself admirably to a buoyant, courageous, happy view of things. Here we are in the midst of life, with all that it means in endowments, in equipment for knowing and acting, in possibilities yet undreamed of, and out of this we are privileged to claim and bring forth our essential nature, all that we can wish or imagine of the good, the true, and the valuable.

It is evident that the things that we wish to have and enjoy are the things to which we should attend.

Many attend continually to the undesirable apparent aspects of life and the environment. Obviously this is not the sort of cultivation that is calculated to enhance our happiness and enjoyment of good. If we keep our mind agitated and boiling with a resentful or fearful contemplation of the "evils" of life it is logically inevitable that this should be at the expense of that much good in our experience. A steadfast consciousness of good excludes the experience of evil.

Not every superficial manifestation or human interpretation of such manifestation is good of course. But every fundamental and real thing is good. All "evil" is on the surface of things. No evil is incorporated within true being. No flaw or defect strikes so deeply as to affect reality in the least. All is perfect at the center of things. Our imperfect thinking and consequent imperfect actions constitute all the evil there is.

We have in the main come so far in mental and spiritual evolution that the question of whether we shall entertain and maintain a consciousness of good or a consciousness of evil is a subject for our deliberate choice. Everywhere are marvelous beauties and values waiting only for recognition and appreciation. Possibilities and opportunities clamor for the attention of every sentient soul. Then it is a crime against our understanding, our happiness, and our capacity for useful progress to clutter our mind with thoughts of the "evils" that are so readily seen by those who insist on finding them.

Progress belongs only to the constructive, affirmative mind. We have never advanced any good cause by attaching undue importance to unpleasant things or situations and "recognizing" our helplessness in their presence. Man's progress has always been achieved by

his recognition of and pressing on toward better things than he has hitherto enjoyed. It is not on record that those who have always felt it to be their duty to take the negative side—to see as much evil as possible and to call attention to its fatal omnipotence with a perpetual clamor of doleful alarums—have ever added anything of significant value to the happiness or well-being of the race.

Not only do they fail to qualify as constructive factors in carrying on the work of the world but they also emphasize and accentuate a poverty of consciousness that detracts from their own worth and satisfaction as individuals. This is necessarily true, for a good must be recognized before it can either be enjoyed or expressed.

Good is served only by attending to it. The virtue of good consists in its being recognized, thought, and expressed. It remains dormant and unmanifested as long as its proper place in our consciousness is preempted by thoughts of "evil." Where the recognition of good is our habitual attitude, twenty-four hours a day hardly suffice for giving due attention to its manifold evidences. Where we persist in recognizing "evil" the time fails us to recount all its dismal details. And all this occurs in the same basic world, proving beyond all cavil that the individual is the decisive factor in determining whether his world shall be good or bad.

So much for things in general. But if we aspire to a noble life, if we wish to be a benefactor and helper of others, the purest act of loving charity that lies within our province is to look assiduously for the good in others: in relative, acquaintance, neighbor, associate, in friend and foe alike. Why should we seek the bad in another and then just as deliberately hate

him for it? Why not seek the good—which is far more fundamental and proper to him—and then love him for it?

To recognize and love the good in a person whom you formerly thought thoroughly unlovable pays you the highest possible dividends in happiness, and it is a wonderful helping hand lent to a kindred soul who is ultimately as precious in the sight of God as is any other. There need not be anything noisy or ostentatious about it. It is not necessary to tell the other in so many words what you have in mind. You need not go out of your way at all; rather it is of capital importance that you should keep the way, which is the way of love and understanding. Have you ever made an accurate calculation of the extent to which another person's "faults" have their origin and existence in your way of thinking? Have you traced the influence of your attitude on him and learned to what extent it is retarding his progress?

Release him from the burdensome straight jacket that you fabricated for him, thinking it would fit him so nicely. It has been well said that when we fetter another the other end of the chain fastens itself around our own neck.

Love him. Love things in general. Be so consistently busy finding good in everything that you will have no time to waste on those things which lack real existence and which are known as "evils." Thus you will soon be able to prove to yourself and to others that life is indeed very good.

Now abideth faith, hope, love, these three; and the greatest of these is love.—PAUL

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 5, August 3, 1941

UNITY SUBJECT—*Faith and Its Meaning.*

INTERNATIONAL SUBJECT—*Paul Preaches Faith in Christ.*—Rom. 3:21-31; 5:1, 2.

21. But now apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets;

22. Even the righteousness of God through faith in Jesus Christ unto all them that believe; for there is no distinction;

23. For all have sinned, and fall short of the glory of God:

24. Being justified freely by his grace through the redemption that is in Christ Jesus:

25. Whom God set forth *to be* a propitiation, through faith, in his blood, to show his righteousness because of the passing over of the sins done aforetime, in the forbearance of God;

26. For the showing, *I say,* of his righteousness at this present season: that he might himself be just, and the justifier of him that hath faith in Jesus.

27. Where then is the glorying? It is excluded. By what manner of law? of works? Nay: but by a law of faith.

28. We reckon therefore that a man is justified by faith apart from the works of the law.

29. Or is God *the God* of Jews only? is he not *the God* of Gentiles also? Yea, of Gentiles also:

30. If so be that God is one, and he shall justify the circumcision by faith, and the uncircumcision through faith.

31. Do we then make the law of none effect through faith? God forbid: nay, we establish the law.

1. Being therefore justified by faith, we have peace with God through our Lord Jesus Christ;

2. Through whom also we have had our access by faith into this grace wherein we stand; and we rejoice in hope of the glory of God.

GOLDEN TEXT—*As it is written, But the righteous shall live by faith.*—Rom. 1:17.

SILENT PRAYER—*I trust divine wisdom for light on my daily path, and through faith I perceive what is right.*

Whoever has tried to carry a load of duty or responsibility that was beyond his power to bear in his own strength knows the relief that comes when the load is lifted from his shoulders and placed on others that are fitted to carry it with ease. To the disinterested helper who sees the problem impersonally the principle by which it is solved is clear; what is a knotty problem to the one who claims it as his special burden is no problem at all. Faith gives one the larger view.

Many have tried long and earnestly to solve the problem of what is right under the circumstances and conditions of every day. Righteousness or the ability to see what is right and do right as one sees it is a law of successful living. It is so fine a thing that it is called "the righteousness of God" in this lesson. Since right and justice are of the nature of the Absolute, it is taken for granted that God always does right. That man does right as a matter of course cannot be taken for granted except when he is moved by the Christ consciousness.

Faith in Jesus Christ and acceptance of His teach-

ing bring one into the Christ consciousness easily and naturally. Jesus is the Way-Shower, and as we study His words and do His works of faith, we are quickened by the Christ Spirit to know what is right before we make our decision to act. The great gain is to know what to do without strain and without having to face crises. Faith in Christ Jesus leads to the "redemption that is in Christ Jesus." The works of faith redeem man from doubt, defeat, and despair, and justify him freely by the grace of the Christ.

Man must believe in a higher and better order than he now knows or can yet prove. This is the law of faith. To be of benefit to him a man's faith must be in things spiritual, in God. We cannot be one with Divine Mind before we believe in Divine Mind and trust ourselves to its guidance. Those who acknowledge no higher authority than the intellect say that no one can know anything of God with certainty. If they develop faith in the divine they can no longer make such a claim.

In his own strength or through the intellect alone man cannot control his destiny or be master of his circumstances. For the intellect there is always a "thus far and no further." Faith however knows no impossibility, acknowledges no limits to man's achievement when he works with the Infinite. Through this divine aspiration he learns that spiritual truth is substantial and not a figment of the imagination. It is right that faith should be without bounds, for without this foundation in Christ man cannot develop justice and cannot express the Christlike qualities that prove his faith justified.

The law of faith excludes conceit or glorying in one's personal gifts or endowments. Looking to a higher

than ourselves for strength and wisdom develops humility, a desirable gift in itself. Faith is the inner vision that lets us see that strength sufficient for all our needs is to be had for the taking. One of the main works of faith is to exercise this vision. Another is to keep this inner eye single so that we may see only the good.

The eye that can see the good as a universal principle sees God as one, justifying both Jew and Gentile through faith, establishing the law for the one, making ceremonies superfluous for the other, while establishing the moral law. Applied practically, we see that faith is at the foundation of the religious instinct in man (Jew) and that it controls the worldly nature (Gentile) as well. The same faculty is constant in the mind of man regardless of its allegiance.

To be justified is to have one's course proved right, which is a source of satisfaction to anyone, especially him who walks by faith. Peace of mind follows justification by faith. "Being therefore justified by faith, we have peace with God through our Lord Jesus Christ." Serene faith brings about this consciousness.

Summing up, those who are full of faith not only desire to do right but understand what is the right thing for them to do in every situation that arises. Active faith is so powerful in the mind of man that it puts him in touch with divine wisdom, thus justifying his habit of trusting God to guide and direct him in all his ways. Justification by faith means that a man who is filled with faith in God expresses that faith in all his works instead of trying to prove his claim to sonship through keeping the man-made law in all its details. Faith means justification of a man's course, and he who feels that he is justified is at peace in his mind.

Faith thus brings one to a consciousness of the grace of God in Christ. Without faith it is impossible to please God, because it is impossible to become conscious of God except through this universal avenue of hope, wisdom, and knowledge.

QUESTIONS

1. What is the meaning of the word righteousness?
2. Under what conditions does man do right as a matter of course?
3. How can we be sure that we are following the right course always.
4. What is the law of faith?
5. How does man's faith in God affect his self-conceit or self-glory?
6. What does justification by faith mean?

Lesson 6, August 10, 1941

UNITY SUBJECT—*Practical Christian Living.*

INTERNATIONAL SUBJECT—*James Teaches Consistent Christian Living.*—James 1:17-22; 2:14-17; 4:13-17; 5:12.

17. Every good gift and every perfect gift is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning.

18. Of his own will he brought us forth by the word of truth, that we should be a kind of firstfruits of his creatures,

19. Ye know *this,* my beloved brethren. But let every man be swift to hear, slow to speak, slow to wrath:

20. For the wrath of man worketh not the righteousness of God.

21. Wherefore putting away all filthiness and overflowing of wickedness, receive with meekness the implanted word, which is able to save your souls.

22. But be ye doers of the word, and not hearers only, deluding your own selves.

14. What doth it profit, my brethren, if a man say he hath faith, but have not works? can that faith save him?

15. If a brother or sister be naked and in lack of daily food,

16. And one of you say unto them, Go in peace, be ye warmed and filled; and yet ye give them not the things needful to the body; what doth it profit?

17. Even so faith, if it have not works, is dead in itself.

13. Come now, ye that say, To-day or to-morrow we will go into this city, and spend a year there, and trade, and get gain:

14. Whereas ye know not what shall be on the morrow. What is your life? For ye are a vapor that appeareth for a little time, and then vanisheth away.

15. For that ye ought to say, If the Lord will, we shall both live, and do this or that.

16. But now ye glory in your vauntings: all such glorying is evil.

17. To him therefore that knoweth to do good, and doeth it not, to him it is sin.

12. But above all things, my brethren, swear not, neither by the heaven, nor by the earth, nor by any other oath: but let your yea be yea, and your nay, nay; that ye fall not under judgment.

GOLDEN TEXT—*Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction,* and *to keep oneself unspotted from the world.*—James 1:27.

SILENT PRAYER—*In the midst of adverse appearances I recognize the good, and through the power of the Christ I express it.*

The name James (by which the epistle is called from which this lesson is taken) represents judgment, justice, or discrimination. Good judgment convinces man of the universal nature of God and of the truth that God is

principle. The "Father of lights" is the source of all wisdom and knowledge, from which comes "every good gift and every perfect gift." The principle of good is as constant and unvarying as a principle of mathematics. One can be as sure that the law of good, faithfully followed, will bring forth good as one is that the sum of any two numbers equals the total number of units in both.

Ideally man is a product of divine will finding expression through the creative word of Truth. The word of Truth wills into being the crowning work of God, man, the first fruits of creation. Perfect man is "swift to hear, slow to speak, slow to wrath." In the perfect man divine wisdom finds expression in his sense of the fitness of things. He knows when to speak and when to be silent. He heeds all that reaches his consciousness, but nothing moves him to sudden outbursts of emotion. He is self-controlled, a stranger to anger, for he knows that righteous indignation is a contradiction in terms and that the "wrath of man worketh not the righteousness of God."

The "implanted word" is the word of Truth that is spoken into the ideal creation by the voice of God. That voice is always sounding, and he who is receptive to the inner voice is swift to hear it. We speak of the healing powers of nature when we really mean the rhythm of the voice of God sounding throughout the universe and man's instinctive response to it, a response not always conscious but real nevertheless. Unthinking man does not know whence his good comes or why he is at peace with himself and his world under certain conditions and disquieted in others. When he begins to think of himself as a son of God and receives "with meekness the implanted word," he saves his soul and is

at peace. He is no longer "overflowing" with error as he was when in the personal consciousness. The creative word with its cleansing, upbuilding power is implanted in his heart.

The true sons of God are those who act upon what they learn of Truth. They are doers of the word, not hearers only. The intellectual hearer may build up a spurious sort of culture by attending lectures and acquiring an intellectual understanding of music, art, or the sciences, but the truly cultured person is he who practices music, works as an artist, undertakes scientific research, makes his own garden, or does what he loves, no matter how humble the task, putting himself into it wholeheartedly. In like manner lovers of Truth, if they really love it, do the works of faith. Faith without works is impractical, untried, and unreal. Faith put to work brings realization in its train.

Whoever speaks the word without conviction, depending upon mere repetition to bring him what he desires, may expect to fail. The words of Jesus "Give ye them to eat" express faith in omnipresent substance better than the words "Go in peace, be ye warmed and filled" when the latter have behind them nothing more substantial than wishes. To expect an affirmation to accomplish what one is quite able to do by an actual deed is to shirk a clear duty. "In deed and in truth" is the right order, and "what I have, that give I thee" is the word of power on the lips of the person whose realization of substance is the expression in the inner realm of a still deeper faith.

The personal man plans his life without reference to the divine will, charting his course as though he were answerable to none but himself. He who looks to God for wisdom to keep his life in divine order has no such

self-esteem. Self-glorification is entirely absent from the consciousness of the Christ-filled heart.

The responsibility of everyone is to live up to the best that he knows. If he knows how to do good but from force of habit continues to express error instead, he is following falsehood, not Truth.

Personal forcefulness cannot make contact with the power of God. Seeking to emphasize the word by putting it in the form of an oath is to miss the point of divine power. That power is an inner quickening, not an echo of sounds that represent embodied power. To let one's yes be yes and one's no be no is to place oneself on the side of truth as explicit as saying, "I am that I am." Man cannot be more powerful than when his word stands for what he is.

QUESTIONS

1. Is it possible to prove the law of good as one proves a principle of mathematics?
2. How does the higher wisdom find expression in the "perfect" man?
3. What is the "implanted word"?
4. Who are the real lovers of Truth, and how can they be recognized?
5. Should we expect affirmations to do for us what we are quite able to do by way of acts, or should we use them rather to reinforce our resolves and keep us keyed to be doers as well as hearers?
6. Why is emphatic and forceful speech inadvisable?

Lesson 7, August 17, 1941

UNITY SUBJECT—*Faith Fortifies Man against Trials.*

INTERNATIONAL SUBJECT—*Peter Encourages Suffering Christians.*—I Pet. 4:12-19; 5:6-11.

12. Beloved, think it not strange concerning the fiery

trial among you, which cometh upon you to prove you, as though a strange thing happened unto you:

13. But insomuch as ye are partakers of Christ's sufferings, rejoice; that at the revelation of his glory also ye may rejoice with exceeding joy.

14. If ye are reproached for the name of Christ, blessed *are ye;* because the *Spirit* of glory and the Spirit of God resteth upon you.

15. For let none of you suffer as a murderer, or a thief, or an evil-doer, or as a meddler in other men's matters:

16. But if *a man suffer* as a Christian, let him not be ashamed; but let him glorify God in this name.

17. For the time *is come* for judgment to begin at the house of God: and if *it begin* first at us, what *shall be* the end of them that obey not the gospel of God?

18. And if the righteous is scarcely saved, where shall the ungodly and sinner appear?

19. Wherefore let them also that suffer according to the will of God commit their souls in well-doing unto a faithful Creator.

6. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time;

7. Casting all your anxiety upon him, because he careth for you.

8. Be sober, be watchful: your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

9. Whom withstand stedfast in your faith, knowing that the same sufferings are accomplished in your brethren who are in the world.

10. And the God of all grace, who called you unto his eternal glory in Christ, after that ye have suffered a little while, shall himself perfect, establish, strengthen you.

11. To him *be* the dominion for ever and ever. Amen.

GOLDEN TEXT—*If* a man suffer *as a Christian, let him not be ashamed; but let him glorify God in this name.*—I Pet. 4:16.

SILENT PRAYER—*In the power of the Christ Spirit I can do all things.*

In this lesson, as in the two that preceded it, emphasis is laid on faith. In Jesus Christ obedience was perfected through suffering, but faith may be perfected in the same way. One of man's greatest powers, faith, is second only to love, which it strongly resembles. The soldier is willing to give his life in defense of his country because of his love for it and his faith in it. Those whose faith is in God have a background of endurance that nothing can undermine. He whose faith is in faith does not give way to doubt, despondency, or other negative reaction, but holds himself true to his course without wavering.

Fiery trials weaken the faith of those who feel that life should be all smooth sailing. Before life can be calmed and made easy they must master its laws. Not only must they keep the laws of life now and henceforth; they must undo the errors they have built into their consciousness by past habits of wrong thinking. Fiery trials are not strange when we consider how the majority of persons live and how they think. The marvel is that the trials are not more fiery still.

We are reproached for the name of Christ when we fail to have the faith that is in Christ. The failure of our faith itself reproaches us. This quality is not beyond the influence of the will. Though outwardly it may be weak, like any other faculty faith is innate and can be developed. The will can be trained to hold the mind poised in faith instead of allowing it to waver in doubt. When it is consciously developed faith grows stronger as surely as a muscle strengthens under systematic use.

When the "*Spirit* of glory and the Spirit of God" rest upon one who believes in God and cares for the things of the Spirit, reproaches have no power to cast him down or overcome him. He knows that he cannot

afford to harbor condemnation of others no matter what their attitude toward him may be. He is therefore careful to keep his thought clear of criticism and his faith in goodness intact. To undergo trials of faith is no sign that the law of good is of limited application. It is a sign of growth. Someone has said that "every act of faith brings us into greater trials, where greater faith will be needed. Thus it is that many who walk by faith have failures, which those know not who do not attempt so much."

One may suffer through the critical thought of others. Since all are one, the thought of another may reach the one who is condemned and induce the state that it envisions. Murder, theft, evil-doing, meddling all are overt acts that may have their rise in condemnation. To "suffer as a Christian" is to suffer so-called undeserved trials. The delayed manifestation of past errors may also be the cause of suffering in one whose present ways are in harmony with the divine law. The opportunity so to discipline the self as to be able to live in harmony with Truth and goodness regardless of one's present circumstances, is to be counted a blessing rather than a curse. The gaining of discipline is a way of glorifying God under suffering and persecution.

Faith is the chief quality that gives man the courage and endurance to stand up to life. Those who see the so-called law of material might in process of being established according to a definite plan need not despair. The same power to plan and carry out good will and universal brotherhood exists and may be used whenever those who have the good of all at heart care enough to rise up and assert it. Nothing is gained by drifting along in the belief that somehow all will come right in the end. To be effectual faith must be

dynamic, active, planful, powerful.

"Doth not wisdom cry,
And understanding put forth her voice?"

Faith also, in common with other faculties that serve man, must be put to work and used in connection with everything that man hopes or expects to achieve. If opposition bars his path he is not to lose faith in the rightness of his course. To put him in touch with divine wisdom then he needs the faith that quickens his insight and arouses his resourcefulness. No matter what comes to pass he needs to be convinced that God is faithful, that the universe is under law, and that life is all one. Thus he can continue undisturbed even though he humbles himself "under the mighty hand of God." That hand exalts all who study and work to express the creative will.

To be watchful without being anxious calls for faith and careful attention to the business of living. We know that life is not a gift to be taken lightly or esteemed of little worth. In the ideal it is a glorious experience, an expression of divine love, wisdom, and power. If we are to make it this in fact we must be about it night and day as Jesus was about the Father's business. Certain gains are to be made, certain heights won before man proves himself to be the full-grown son of God. If these gains can be made only through suffering, suffering then becomes the order of the day. Present suffering is not the chief consideration and should not be allowed to deter one from continuing in his course Godward. The mature perfection of the Christ life is the chief thing, and it is worth whatever it may cost. "The God of all grace, who called you unto his eternal glory in Christ . . . shall himself perfect, establish, strengthen you."

QUESTIONS

1. What is the cause of fiery trials?
2. What does it mean to be "reproached for the name of Christ"?
3. Of what are trials of faith a sign to man?
4. How are "undeserved trials" explained?
5. Will everything come right in the end of itself or will it come only when all work together to express what is right?
6. How may we gain wisdom and resourcefulness in time of trial?
7. How can one be watchful and yet not anxious?

Lesson 8, August 24, 1941

Unity Subject—*Evolution of Man's Understanding of God.*

International Subject—*The Writer of Hebrews Explains the New Covenant.*—Heb. 9:11-22.

11. But Christ having come a high priest of the good things to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation,

12. Nor yet through the blood of goats and calves, but through his own blood, entered in once for all into the holy place, having obtained eternal redemption.

13. For if the blood of goats and bulls, and the ashes of a heifer sprinkling them that have been defiled, sanctify unto the cleanness of the flesh:

14. How much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish unto God, cleanse your conscience from dead works to serve the living God?

15. And for this cause he is the mediator of a new covenant, that a death having taken place for the redemption of the transgressions that were under the first covenant, they that have been called may receive the promise of the eternal inheritance.

16. For where a testament is, there must of necessity be the death of him that made it.

17. For a testament is of force where there hath been death: for it doth never avail while he that made it liveth.

18. Wherefore even the first *covenant* hath not been dedicated without blood.

19. For when every commandment had been spoken by Moses unto all the people according to the law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people,

20. Saying, This is the blood of the covenant which God commanded to you-ward.

21. Moreover the tabernacle and all the vessels of the ministry he sprinkled in like manner with the blood.

22. And according to the law, I may almost say, all things are cleansed with blood, and apart from shedding of blood there is no remission.

GOLDEN TEXT—*Having been made perfect, he became unto all them that obey him the author of eternal salvation.*—Heb. 5:9.

SILENT PRAYER—*I seek in all ways to see God and to recognize His working in all that comes to me.*

A covenant is an agreement between persons who otherwise would not be bound to consider each other's rights. As between God and man it describes the promises of God or those aspects of the divine law whose action is favorable to man when he puts himself in harmony with the law.

People in other times and places have believed in the efficacy of animal sacrifices to atone for sins. They have dimly realized the oneness of all life, and they have acted upon this realization when they sacrificed bulls and goats upon the altar in vicarious atonement for the sins of human beings. Jesus Christ abolished

this crude practice by giving man a spiritual conception. He saw that love is eternal and that it releases mighty powers that increase instead of diminishing as man contemplates them and makes use of them. He knew that life as He lived it, the awareness and the grasp of spiritual truth that He had, would quicken others even when He was no longer present with them in the body. They could then see that the blood of flesh cannot cleanse the conscience "from dead works to serve the living God." More than that is required.

The word "blood" is used to express a spiritual idea that has been introduced into the race mind through the purified Jesus. This idea rests upon pure thoughts, but these can be appropriated and used in the healing of bodily ills as well as in the gaining of poise and self-dominion.

Jesus Christ offered Himself unto God "through the eternal Spirit." This Spirit is timeless, universal. In it He was fully conscious of the love of the Father, and His faith was perfected rather than weakened by the sacrifice that He made. Through this Spirit He understood the nature of both man and God.

Through the eternal Spirit man receives unfailing strength. His lower sense nature dies and he loses interest in the things that make for self-centered living. Without this laying down of the sense consciousness (shedding of blood) there is no remission of sins. With it there can be no retaining of sins. Eternal redemption is the effect of living the Christ life.

The "blood of Christ" represents the life of Christ. As a person spends himself in expressing the Christ, this high expression cleanses his conscience "from dead works to serve the living God." His expression of the Christ life must be consistent and

continuous. Blood circulates, and when circulation stops life in the body ceases. So with the Christ life. Unless it is active it is not of the Christ but is something less. Passive existence is not life. The Christ life is dynamic. Its power cannot be exhausted, for it is an expression of the living God. The Christ is the Word of God, and the power of this word transcends any mere physical energy. It quickens man into an understanding of the meaning of the life that is hid with Christ in God.

The entire subject of blood atonement is highly affected with symbolism. Speaking literally, nothing can be cleansed with blood that is shed. It is considered contaminating. Furthermore the death of an earthly testator allows his last will and testament to become operative; but God is life, and Christ, His only-begotten Son, is the expression of the life that is in God. Neither Father nor Son dies, for both are eternal. The divine will for man is life, love, and peace, and man inherits under this will when he dies to the old mortal will of the personal self, and becomes obedient to the will of God, executing it in all his ways. Either obedience or execution or both may entail suffering, for man does not always learn the higher way easily or naturally. Overcoming the lower means climbing, and climbing implies exertion.

The idea that God's will for man is love is one that man has found difficult to accept. A mediator of this new covenant was necessary. Jesus Christ, who is love incarnate, fills this office. No man expressed greater love than Jesus Christ, who showed that God's love is impartial, available to the just and the unjust, awaiting acceptance by the evil and the good with infinite patience. No one could believe in such im-

partiality unless it had been proved beyond dispute. Jesus Christ proved it. We go forward to accept our inheritance of divine love with perfect confidence because He has shown us the way.

QUESTIONS

1. What is the meaning of a covenant between God and man?
2. Has the word "blood" a metaphysical meaning? If so, explain it.
3. Why is there no remission of sins except with the shedding of blood?
4. How is man's understanding of life quickened?
5. What is God's will for man, and how is it carried out?
6. In what way is Jesus Christ the mediator of the new covenant?

Lesson 9, August 31, 1941

UNITY SUBJECT—*Divine Love.*

INTERNATIONAL SUBJECT—*John Urges Christian Love.*—I John 3:13-18; 4:7-21.

13. Marvel not, brethren, if the world hateth you.

14. We know that we have passed out of death into life, because we love the brethren. He that loveth not abideth in death.

15. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

16. Hereby know we love, because he laid down his life for us: and we ought to lay down our lives for the brethren.

17. But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?

18. *My* little children, let us not love in word, neither with the tongue; but in deed and truth.

7. Beloved, let us love one another: for love is of God; and every one that loveth is begotten of God, and knoweth God.

8. He that loveth not knoweth not God; for God is love.

9. Herein was the love of God manifested in us, that God hath sent his only begotten Son into the world that we might live through him.

10. Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins.

11. Beloved, if God so loved us, we also ought to love one another.

12. No man hath beheld God at any time: if we love one another, God abideth in us, and his love is perfected in us:

13. Hereby we know that we abide in him and he in us, because he hath given us of his Spirit.

14. And we have beheld and bear witness that the Father hath sent the Son *to be* the Saviour of the world.

15. Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God.

16. And we know and have believed the love which God hath in us. God is love; and he that abideth in love abideth in God, and God abideth in him.

17. Herein is love made perfect with us, that we may have boldness in the day of judgment; because as he is, even so are we in this world.

18. There is no fear in love: but perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love.

19. We love, because he first loved us.

20. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen.

21. And this commandment have we from him, that he who loveth God love his brother also.

GOLDEN TEXT—*Let us not love in word, neither with the tongue; but in deed and truth.*—I John 3:18.

SILENT PRAYER—*As I love others in deed and in truth I realize God's love for me.*

"Saying a thing is so does not make it so." Thus runs one of the world's maxims. Acting as though a thing were so does not make it so either, although

it tends to convince the actor of the truth of his words. A person may profess love for another person without feeling that love in his heart. When the heart is absorbed in loving thought toward another, so that thought, feeling, and act unite in expressing the same thing, there can be no further question of one's love.

In studying this lesson on love we gain a clearer perception of the breadth and depth and sweep of its power, a power that man wields and that in its highest expression proves his true nature to be divine. "For love is of God; and every one that loveth is begotten of God, and knoweth God."

The foregoing words are true not because they are found in the Bible but because life proves them. Life too is of God, and everyone who loves life in its highest and best loves God. To love life means more than to possess enthusiasm for life's experiences. It is to love life wherever we see it expressed, in others equally with ourselves. "Whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?" If we satisfy hunger in another as readily and gladly as we do in ourselves, regardless of whether the other has any claim on us in a worldly sense or not, we know divine love.

The world hates what does not conform to its standards and what it does not understand. The idea that eternal life is entered here and now through love seems so out of keeping with what the world holds true, namely that it is entered only through the gates of death, that the former idea is rejected as a far-fetched notion.

Love is commonly thought of as an emotion subsisting in the heart of one person for another person

or for several persons, as the members of a family. That it is a consciousness into which man enters through allowing the Christ Spirit to take possession of him is a strange idea to the world, yet this is true. To enter into the consciousness of love we put aside criticism and condemnation of others and think loving thoughts toward all who come within our range, usually following up our thoughts with suitable deeds. We soon find our sympathies deepened and broadened by the habit of thinking and living in harmony with the Christ Spirit of love.

Power is a quality that is inherent in love. The world concedes power to the intellect, but this does not compare with the power of love. The intellect is powerless to establish peace in the world, but wherever love is made manifest peace reigns as a matter of course.

Love is an unvarying principle. "No man hath beheld God at any time: if we love one another, God abideth in us, and his love is perfected in us." While love cannot be seen with the eye of flesh, its manifestations are plainly visible. The principle of love is manifested through the Spirit, which itself is principle. "We know that we abide in him and he in us, because he hath given us of his Spirit." Uncertainty about this matter need not trouble us, for we have a way of proving our status under the law of love. The Spirit that animates us is manifest to all who come in contact with us.

Another way of proving to ourselves whether we are in the consciousness of divine love or not is by the effect of it on us. The timid, shrinking person, negative and lacking proper spirit, is not one who is possessed by divine love. The love-possessed person

has strong confidence (boldness in the day of judgment). "There is no fear in love." To be in the hands of divine love is to be selfless, and to be selfless is to be without fear. The God-conscious person realizes that "as he is, even so are we in this world," and he is therefore filled with quietness and confidence.

In his development from sense to spiritual consciousness man passes from the particular to the general, from the formed to the formless, from personality to principle. Before he can love God he learns the nature of love by loving his brother. Before he is capable of unselfish love for other persons no one can love God, the infinite Spirit invisible to the eye of flesh. "He that loveth not his brother whom he hath seen, cannot love God whom he hath not seen."

It may seem easier to love God than to love our brother or our neighbor, but this seeming is an illusion of the personal consciousness. Where spiritual love is in question the personal man finds that distance lends enchantment. His brother or his neighbor, close at hand, seems full of faults. God, remote, unseen, and unseeable, alone is perfect. Divine Mind however puts a different face on the problem of learning to love. It outlines the path to God through the heart of mankind.

QUESTIONS

1. What convinces us of the truth of the words "For love is of God; and every one that loveth is begotten of God, and knoweth God"?
2. How can we prove that divine love is actuating us?
3. How does love express power?
4. Since we cannot see an invisible principle, how do we recognize love?
5. Can we develop quietness and confidence so as to overcome fear? How is this done?
6. How do we most easily learn to express divine love?

Silent UNITY

I am conscious of Holy Spirit radiance.
I see the Truth.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and our co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City, Mo. Cable address: Unity, Kansas City.

Give your full name and address

HEALTH *and* PROSPERITY

BY CHARLES FILLMORE

Our class thoughts for this month put special emphasis on Spirit as the primal moving power and also as the substance of our objectives. This importance of Spirit is also shared by all our thoughts, and our students sometimes ask why we give such prominence to Spirit when there are other apparent sources of action.

It is true that there are many secondary sources of action, but there is only one primary source, and that is Spirit. When man focalizes his thought on God as Spirit his mind seethes with divine possibilities, all the barriers of personality are torn down, and his thoughts have high voltage.

We do not minimize the help we get from spiritual masters, teachers, and messiahs, but these persons are all channels of a universal creative mind from which we also draw as the source of our existence. We can never get the creative elixir in its purity except from the fountainhead. Even Jesus Christ, the most transcendent of the masters admitted that He copied the Father: "The Son can do nothing of himself, but what he seeth the Father doing: for what things soever he doeth, these the Son also doeth in like manner."

We who understand that we stand in the same relation to the Father that Jesus did apply His life, words, and works to ourselves.

If Jesus saw the Father at work and copied Him, we can do likewise. We may not at once do as good a job as we see the Father doing, but we can do our best and trust the divine law for results. Nearly all ex-

cellent things are accomplished by those who have the divine inspiration. Some acknowledge it, while others feel the inner surge of a force uncommon and give it voice without any clear conviction of its source. It is those who develop the spiritual talent or faculty in themselves that receive the inspiration of the Lord universal. Job's young man Elihu did not join in the famous argument among the three friends, "because they were elder than he." But as he listened, "wrath kindled [within him], because he justified himself rather than God."

"And Elihu the son of Barachel the Buzite answered and said,

I am young, and ye are very old;
Wherefore I held back, and durst not show you mine opinion.
I said, Days should speak,
And multitude of years should teach wisdom.
But there is a spirit in man,
And the breath of the Almighty giveth them understanding.
It is not the great that are wise,
Nor the aged that understand justice."

The statement that the longer one lives the better one should know how to live has a logical foundation, but because of human ignorance it does not work out. It is not years but a mind tuned to the source of wisdom that makes one wise.

Solomon was only nineteen when called to rule Israel, but he was famed as the wisest man of his period. The Queen of Sheba was so impressed with his reputation for wisdom that she came to inquire of him, bringing an offering of many thousand dollars. What gave Solomon, the young man, his swift intuitive knowing?

The Bible tells how Solomon realized his inexperience and went to Jehovah and asked for an understanding heart. The result was great wisdom, riches, and honor.

In his audience with Jehovah Solomon used what may be termed the metaphysical technique of divine approach. He emptied his mind of all egotism and, like Jesus, became as a little child. "I am but a little child; I know not how to go out or come in." This attitude formed a vacuum in his consciousness into which divine ideas flowed without reserve.

The majority of those seeking God's instruction approach Him running over with ideas of what they want and how their problems should be met.

They usually defer asking God for help until the need is so urgent that they simply boil over mentally and their demands fill their minds so full that God can't get a word in edgewise. Do not tell God what He ought to do. It is not even necessary to tell Him what you want. Simply make yourself receptive and wait on the Lord.

Those experienced in effective prayer acquire the ability to blank their mind when they seek revelation from the Lord. All great artists and many geniuses do this intuitively at the beginning of the creative period. Richard Wagner wrote: "I compose for myself; it is just a question between me and my Maker. I grow as I exercise my faculties, and expression is a necessary form of spiritual exercise. How shall I live? Express what I think or feel, or what you feel."

Pent up within us and packed away in body brain cells are ideas and abilities that we have accumulated in the ten thousand lives we have lived. This subconscious cove or treasure island is sealed up by the personal ego's assertion that all it knows it has learned

through contact with the world without. This constant assertion and our popular educational methods have mentally enmeshed the race until we are imprisoned in a spider web of ignorance that no ordinary individual can break. Only superhuman effort can set us free. Creative mind commissioned Jesus Christ to help us break these mental bars. Hence our proclamations of freedom in His name.

HEALING THOUGHT

I am spiritually quickened and healed.

PROSPERITY THOUGHT

Radiant substance spiritually appears. All my affairs are financially prospered.

(Use from August 20 to September 19)

"STILL SMALL VOICE"

By Lucile Goodlett

I think some prayers are deepest
Where no word
Goes outward from the lips,
But fingered thought
Touches silently the muted strings
Of power,
Until a miracle is wrought.

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

ABOUT SIX weeks ago I wrote to you asking your help in prayer. I could hardly hear with my left ear; there was a roaring in my head. Today I can hear clearly, and my head is free from the roaring. I cannot sufficiently express my gratitude.—*Mrs. R. W., Texas.*

I WANT TO TELL you about the most remarkable demonstration of instantaneous healing I ever had. Two weeks ago I had a paralytic stroke affecting both hands and the left side. My hands were drawn tight, and the flesh got hard, like dead flesh. It came on me all of a sudden while I was eating dinner. My husband called a doctor at once. I did not lose consciousness completely, so I began to pray. All I could say was "God is here." I repeated those words over and over, out loud, never ceasing. Something seemed to assure me that God was present and all would be well.

By the time the doctor arrived I was in a pretty bad condition apparently, but I never stopped saying, "God is here." While they were working over me it came to me that I should thank God for what I wanted. So right then and there I began to say, "Thank You, God, for perfect health." I couldn't move, but I continued

to repeat that affirmation, and I had faith that God would answer my prayer. After I had been praying for about fifteen minutes all at once it seemed as if an iron cast had slipped from my body. I felt free and light. My hands just straightened right out without any help from me. The pain (I had felt as if pins and needles were sticking in me) left all of a sudden.

There are no words that can explain the wonderful feeling that came over me. I knew from that second that God had healed me. I told the doctor and my family that they could stop working over me; that I was well. I showed them my hands. It was hard for them to believe what they saw. I was so thankful that I asked them all to get on their knees right then and thank God with me for what I called a miracle. I want to thank you for your help in teaching me Truth. May God bless you and give you strength to continue helping others to find Truth.—*Mrs. L. C. C., New York.*

I WROTE TO YOU for prayers for the healing of a cancerous growth. Today I am well, healed completely. There is not a sign of a sore, not even a scar. Nothing but God could have saved me from a horrible death. I cannot express all the happiness I feel, but God knows what is in my heart.—*M. T., California.*

Filled with Plenty

I WROTE YOU asking you to pray for my husband. He had been out of work for over a year. Always he got the old answer "No help needed" or else that he was over the age limit for workers in his line. He had given up hope of ever finding steady work again, but I held faithfully to the thought that there was work somewhere

for him regardless of this. Thanks be to God, he found work in his own line. Nothing was said about his age. He makes more money than he did before. Thank you for your help. God bless and prosper you.—*Mrs. J. J., Indiana.*

YOU WILL remember that I asked you for prayers a month ago, when I went to work on a new job. I was to operate a new bookkeeping machine. I had never handled one, but I told my employer I was confident I could do the work. There were three other operators on the job. All of them had been there ten years or more. We have a daily quota of work to get out, and I have been able to go right along with the older help. The other day an operator who has been on the job fourteen years told me my work was of the finest quality, superior to anything they had expected. She couldn't get over the fact that they did not have to tell me a thing more than once. My big boss told me the other day that he wished he had an office full of help like me. Thank you for all your loving prayers. I do know that God's love follows me everywhere.—*E. C., Illinois.*

He Shall Have Abundance

THIS IS MY third prosperity bank, and each one has brought me added joy. A few days after I began using the first one my husband got steady employment for the first time in seven months. Last week he received a totally unexpected raise in salary. Truly the Lord will provide. God bless you.—*P. S., Ohio.*

I HAVE completed the prosperity-bank drill. When I began using it I asked for prayers for my business. At

that time everything seemed to be on the downgrade. Old, established accounts seemed one by one to be slipping away. But now my business has not only recovered but increased. I thank God for the lifting up in spirit and for the demonstration made almost before I asked. Please send me another bank.—*G. K., California.*

I WISH TO acknowledge the wonderful benefits my wife and I have received from using the prosperity-bank plan and studying *Daily Word* and *Unity* magazine. We use the drill each morning as regularly as we eat breakfast. My business has improved wonderfully. Business negotiations are the most harmonious I have ever experienced—and I have been in this line of work over fifteen years. I have had two or three very serious business problems the past three months, and Truth has been the means of solving them. More and more I realize that God is love and takes wonderful care of His children.—*J. M., Illinois.*

My Help Cometh from Jehovah

UNITY IS doing a wonderful work in planting the seed of courage and Truth in us. Through daily reading of the short, inspiring message in *Daily Word* we open the way to better understanding; we become happy and successful, as it was intended we should be.—*M. M., New York.*

Free from Cares

ABOUT A year ago I wrote you and asked you to help me quit indulging in liquor. Although I asked you to help me break the habit of drinking, I cannot truth-

fully say I was sincere in the request. I realized it was a bad habit and I would be wise to discontinue it. Deep within me however I rather hated to think of giving up some of my companions and what I thought was a pleasure. Before many weeks had passed something entirely took away my desire to drink and to go around with my drinking friends. All this came about without effort or thought on my part. The habit just left me. Since then I have studied and read much Truth. I can see how this change came about through the power of God, through your prayers. The God in me was not satisfied with what I was doing even though my own will and mind were not awake. It was a beautiful manifestation of divine love and power.—*F. E., Montana.*

FOR TWENTY-EIGHT years I was a habitual drunkard. Six months ago you began praying for me. Since then I have had no desire for drink. Tears of joy are in my eyes as I write of this. I wish everybody on earth knew about Silent Unity.—*H. W., Illinois.*

Hearken unto Me

IT IS fitting that this gift should be to you, for you it is that I must thank for the most important and joyous year of my life. During this year I was led into Truth through your wonderful publications. What more can I say to you, who of all people must realize most fully the import of that simple statement?

Now I can see the light, no more the darkness, the stumbling, the blind fear, the frustration, the pointlessness of life. You have showed me how to reach God.

May the Lord watch over all of you this coming year. May He prosper our common effort to speed the

great day when there shall no more be any who sit in darkness, when all shall be united in the knowledge of their divine brotherhood.—*E. H. S., New York.*

Love One Another

IN THE office in which I am employed I am the only one who studies Truth. One morning I went to the office suffering from a very severe cold. My voice was affected so that I could speak only in a low whisper. Pains were shooting through my throat and lungs. To add to the discomfort our office manager flew into a rage because of an error that he said had been committed. His claim was entirely unjustified, because he had the wrong thought as to how the matter should have been cared for. This threw the office force into an angry, resentful mood. I started to feel just as the others did, but suddenly I thought, "That is not the solution." I silently asked the Father to show me the better way. Almost instantly the word "peace" came to me. I took that as my cue, and between reports and the turmoil I started to repeat the word peace silently, over and over.

Two hours later one of the typists came to me for some information. I looked up to answer her question, and behold, my voice had returned. I could speak as well as I ever did. I thought about my throat and lungs; the pain was gone. Before another two hours the manager discovered his mistake. Then he did a thing most unusual for him: he apologized. The office resumed peace and good will.

Perhaps my efforts were not important, but I believe they were. Later one of the office executives came to me and said: "I want to congratulate you on your

poise. You were the only one in the office who didn't allow this unfortunate affair to disturb him." I was so thrilled I could only say silently, "Father, I thank You." —*F. K., California.*

He Is My Refuge

FOUR AND A half years ago I was a heavy drinker. There was a big mortgage on my home. I had no job. Then I took up the study of Unity. Now I have not tasted liquor for over four years. For a like time I have had a good job. My home is nearly paid for. My home life is a happy one, thanks to Unity, which showed me God's way. I ask God to bless Unity and all its workers. —*J. O., California.*

Unto Us a Child

I WAS TO become a mother. I had borne two children previously and in each case had been in labor two or three days. This last time I asked you to pray for me. Your prayers did me so much good. With this third child I was in labor only a little over four hours. Thanks a lot.—*C. G., Texas.*

His Truth Is a Shield

ONE NIGHT we were awakened by the sound of fire-department sirens. About the same time our youngster called out that the mill that stands a block from us was a mass of flames.

The mill is on the water front, much of it being set on wooden pilings. Under the planking was many years' accumulation of sawdust and other debris. The build-

ings were dry as tinder. A stiff wind was blowing the flames directly our way, and to all appearances we were as good as burned out.

But one does not read Truth many years for nothing. My knees knocking together, I began automatically to repeat my favorite statement, although I wondered how strong my faith really was.

Almost instantly the wind shifted. It held the new direction until the fire was under control. The portion of the mill nearest us started to burn but was brought under control. A large area that was built up on piling was kept from catching fire. It would have been almost inaccessible with fire under the planking. Although the sparks carried a long distance, not one fire resulted from them. The fire chief said that for a while it looked as if the wind would take the blaze right through the center of the business district.

While we were wondering whether to go back to bed or to watch to see if the wind should change and place us in a worse fix, a regular cloudburst gave us absolute security. The fire chief said that someone must have been praying hard.—*Mrs. F. A. S., Washington.*

Give unto the Lord

FOR SOME time I had been wanting to tithe but was afraid to take the money out of my business. Finally I decided to try it. I allowed for overhead and tithed the rest before I took anything out for my living expenses. Here is the result: I have been tithing a month. It was the biggest month I have had in the three years I have been in this location. I have outgrown fear. With God's help I intend to continue the good work.—*Mrs. E. B., California.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

It seems to me that I have been afraid all my life; afraid to travel alone or to stay alone; afraid to drive a car, though I've wanted to for years. I've tried time after time but cannot get over the feeling of panic every time I get behind the wheel. Now it seems my six-year-old son is developing the same trait. For no apparent reason he is afraid to go to school. Things worry and upset him. Could you help me and through me help him get over being so frightened inside? —*From a letter received by Silent Unity.*

In Truth there is nothing for you to fear. God is always with you. He will protect and deliver you. Whenever you feel fearful, still your emotions and know that God is always with you. You can do this by an understanding use of the method of prayer called denial and affirmation.

The method is to deny and put away what you do not want; then to affirm and claim and draw to you what you do want. You want to put away fear, so deny it. You want courage, strength, and a sense of security, so affirm them as yours by divine right; which they are. Putting these instructions into practice, you will have some such statement of Truth as this:

Fear has no reality or power; I deny it and put it away from me. I claim and show forth my divine birthright of courage, strength, and the consciousness of security. I give thanks for this good, I rejoice in this good, for it is now mine.

All good is yours now as far as God is concerned. Your denials and affirmations will not only open your mind to an awareness of what is yours as a child of God; they will give you the understanding and the faith that will make you receptive to the good you ask.

Every time you have a thought of fear, deny it; then affirm courage, strength, and security. Even if you cannot understand the logic of this now, use the method faithfully and you will unmask and expel all thoughts of fear. Understanding will come with continued practice, and then your prayers will be even more effective.

As you overcome fear you will be able to help your son. In addition to giving him an example of courage you can use denials and affirmations in his behalf. He too is a child of God and heir to all good.

Children are receptive to the thoughts of their parents. Your son has caught from one of his elders the thought of fear. He will take up even more easily your thought and attitude of fearless confidence in God. As you make your own overcoming you will set your son free also. You can help him acquire an understanding of the unfailing source of courage that is within him, so that he may walk fearlessly forever.

Do only Roman Catholics observe Lent? I would like to observe it this year if I knew how to go about it.—*From a letter received by Silent Unity.*

Lent is observed by many Christians of other denominations than the Roman Catholic.

The season of Lent has evolved in response to a great need in the soul of man. In all persons is the divine ideal of perfection, which Jesus Christ taught and demonstrated. When anybody has fallen far short of

this ideal because of selfish, destructive habits and thoughts he yearns for a great cleansing. The Lenten season is the outcome of this desire for self-purification.

Lent originated as a period of fasting and prayer when men gave up many of the selfish pleasures and luxuries and turned to contemplation of spiritual things. As years went by men gave less and less attention to prayer and more attention to fasting and to denying themselves luxuries and pleasures, including meats and sweets. Gradually however they are returning to the real meaning of Lent. They are again coming to observe this season as a time of soul cleansing, of purification of mind and heart in preparation for the resurrection of the Christ Spirit within.

Abstinence from particular foods is not nearly so important as abstinence from wrong thinking, although the cleansing of the body through eating only natural, healthful foods is a good thing. However Unity stresses the casting out of all ideas of limitation and the affirming of oneness with the one power of the universe.

During Lent you should make a special effort to exercise control over thoughts, words, and actions. Pray and meditate each day. Invite a rebirth of the Christ Spirit in you; let it live triumphantly through you. Study some Truth book so that you may develop your consciousness of spiritual things.

The rewards of such a practice are inevitable. The blessings of heaven will overflow into your life, transforming your mind, body, and affairs. The Christ in you will be resurrected and again placed in dominion over all your world.

Thou wilt keep him in perfect peace.—ISAIAH

The Purpose of Unity

UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help men and women of every church and also those who have no church affiliations to use the eternal Truth of God.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide to Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all regardless of creed; and places where helpful instruction in Christian living may be received.

Through the Field Department Unity School of Christianity offers an advisory service for center leaders, and authorizes the establishment of Unity classes and centers.

Information about Silent Unity (Unity School's healing department) is given elsewhere in this magazine.

Appearing in Other Unity Magazines This Month

A New Progress Serial

"Columbus 1941" is the name of the interesting new serial that begins in the August issue of *Progress* magazine. This is the story of a young Englishman who came to America after World War I to get rich quick. He had many interesting and to him disillusioning experiences, but he stayed. How he really discovered America and found peace and work and happiness makes an entertaining and thought-provoking story. It is based on facts, and is told by Stella Terrill. Be sure you get the first installment.

"Troubles Come in Bunches!"

Hester Corson's experience certainly bore out this old saying. Her mother passed on, she lost her job, the man to whom she was engaged married someone else. Hester went to Doctor Houston because some of her friends believed in him and asked her to see him.

Doctor Houston's advice, which pointed her to the "place where you can find faith," changed her life from one of despairing loneliness to happiness and joy. This advice will help anyone who seems to be burdened.

"The Great Open Secret" is the name of this two-part Doctor Houston story by Zelia M. Walters. It appears in the August 2 and 9 issues of *Weekly Unity*. Be sure to watch for it.

Wee Wisdom's Forty-seventh Birthday

August is the "birthday" month of *Wee Wisdom* magazine. It was in August, forty-seven years ago that Myrtle Fillmore and her boys started publishing Unity's magazine for children. Now in August each year *Wee Wisdom* editors publish original stories by *Wee Wisdom* readers. This year there are two stories by *Wee Wisdom* children, "An Eventful Afternoon" by Marylyn Erdahl, twelve years old, and "The Girl Who Wouldn't Cheat," by Lois Vredenburgh, fourteen years old.

This birthday issue of *Wee Wisdom* is brimming with interesting stories and colorful illustrations.

"Blessed Are the Peacemakers"

"A soft answer turneth away wrath" never meant much to Ross L. Holman until he saw it actually proved by two farmer friends of his. A situation arose where a family or neighborhood feud seemed inevitable. But one friend made a "soft answer," and peace and good will was established. This interesting incident is told in August *Good Business.* It is called "A Soft Answer." Be sure to read it.

How to Demonstrate a Vacation

Do you want a vacation? Of course the answer is yes! But does it seem unlikely that you will have one? Then you will want to read the short article, "Demonstrating a Vacation," by Olive Parke, appearing in August *Daily Word.*

There is also a strengthening and timely article by Cleda Reyner, "There Shall Be Stability," along with the affirmative prayers and lessons for each day.

Fourth Term Begins September 1

The Unity Training School at Unity Farm enters its fourth term on September 1, and will continue through September 26. The classes offered this term are:

Lessons in Truth .....Hilda Walter
Christian Healing .....Nettie Wyatt
Public Speaking .....Louise Abney or Associates
Bible Interpretation .....Georgiana Tree West
Teach Us to Pray .....Mr. and Mrs. Charles Fillmore
Selected Studies .....Celia C. Ayers
Unity Basic Principles .....Roland G. R. Rexroth

If you do not already have the attractive Training School prospectus, write for one today. It gives full information about courses, credits, living quarters, and other important details. Send your request to

UNITY TRAINING SCHOOL
917 Tracy, Kansas City, Missouri

From a Hospital in the British West Indies

"I received the magazines and distributed them in the wards. The patients love them and ask for more. I gave *Wee Wisdom* to the children, and they enjoyed the stories. One of my patients used affirmations daily and is doing very well after an operation. Bless you, and bless God for these good things."

This letter from the matron of a hospital in Jamaica is typical of letters that come from all over the world, telling how Unity literature is helping sick and unfortunate people in hospitals, prisons, orphanages, and other institutions. Unity literature is sent to these places through Silent-70. This work is made possible through the love gifts of friends.

Do You Know

that Unity has a home study course? It is called the Unity Correspondence Course and is for students who wish to make a systematic study of Truth. Definite assignments, the grading and returning of written lessons, and individual guidance by experienced Unity teachers are a part of this course.

If you wish to become a teacher or healer, or if you are seeking a greater understanding of Truth to help you make your life happier, send for a booklet that gives full information about this course. Address a card or letter to the Unity Correspondence School, 917 Tracy, Kansas City, Mo. It will be sent free.

"I Was Once Blind . . ."

"I am inclosing an offering to pay for *Lessons in Truth* in Braille to be sent to the school for the blind. I am especially interested in my blind friends, as I was once blind and was healed fourteen years ago through Silent Unity. Praise God, my eyes are healed!"—Mrs. J. B. Z., Mississippi.

Lessons in Truth and *Finding the Christ* are published in Braille and sent free to libraries and homes for the blind. *Wee Wisdom* and *Daily Word* are also published in Braille, and a subscription for either of these magazines will be entered free of charge for any blind person. These books and magazines are in Braille, Grade 1½. If you know any blind person who would appreciate a Unity magazine send us the name and address. *Daily Word* will be sent to adults, *Wee Wisdom* to children. This work is made possible through the generosity of friends who like to give thanks for the blessing of their sight.

Unity Annual Conference Members and Licensed Teachers

The following Unity leaders are conducting a spiritual ministry in keeping with the Christ teaching as interpreted by Unity School. With the exception of those designated by (LT), these leaders are members of the Unity Annual Conference. Centers are open for teaching, healing, devotional services, and the distribution of Unity literature.

Those designated by (LT) are Licensed Unity Teachers. They are preparing for membership in the Unity Annual Conference.

ALABAMA

Birmingham—Harriet Price (LT) Unity, Massey bldg

ARKANSAS

Little Rock—Mary Wayman, Unity, 117 E 15

ARIZONA

Globe—Sarah Lightle (LT) Unity, 117 E Oak

CALIFORNIA

Alameda—Alice Hopkins, Unity, 1300 Grand

Alhambra—Gertrude Hall (LT) Unity, 100 N Garfield

Bakersfield—Della Shutts (LT) Unity, Southern hotel

Berkeley—Susanna Scott (LT) Unity, Club House, 2401 Dwight way

Beverly Hills—Ruth Rae, Unity, 242½ S Beverly

Canoga Park—Nannie Highnote, Unity, 20126 Strathern

Compton—May Butterworth (LT) Unity, 210 S Chester

Gardena—May Butterworth (LT) Unity, 1052 W Gardena blvd

Glendale—Geraldine Johnson, Unity, 119 S Kenwood; Mary Gladys Adams, 724 South st (mailing add)

Hollywood—Rose Schneider (LT) Unity, 1162 N St Andrews

Inglewood—Maude Elizabeth Galpin, Unity, 108 Queen and La Brea

Ione—Hazel Merriweather, Box 115 (mailing add)

Long Beach—Louise Newman, Unity Chapel, 935 E Broadway

Los Angeles—Ernest C. Wilson, Norma Knight Jones (LT) Christ Church, Unity, 5225 Wilshire blvd; Nina Fisher (LT) Unity, 2801 S Rimpau; Emma Luke, Unity, 2120 S Union; Alfred Williams, Unity, 815 S Hill

Monrovia—Arthur Dudley Hall, Unity cen, 120 May

Oakland—Rose Emery, Unity cen, Ebell Club bldg; Alma Morse, Unity, Masonic Temple, 1433 Madison

Pasadena—Lily Stack, Unity, 60 N Michigan

Riverside—Katherine Sweaney (LT) Unity, 4044 Eighth

Sacramento—Naomi Anderson, Unity cen, IOOF hall

San Bernardino—Dr. and Mrs. H. P. Nicholls, Unity, 701 Arrowhead

San Francisco—Robert Hulbert, Unity Temple, 126 Post

Santa Ana—Louise Newman, Unity soc, Commercial bldg

Santa Cruz—Mary Higgins, Society of P C, 151 Garfield

Santa Monica—Mr. and Mrs. L. L. Hill, Unity cen, 528 Arizona

South Gate—May Butterworth (LT) Unity, Women's Club, 3036 Santa Ana

Stockton—Harriet Batson, Unity, 822 N Center

Taft—Della Shutts (LT) Taft Unity, Fox hotel

Van Nuys—Mary Hider, Unity, 14416 Victory blvd

Whittier—Louise Newman, Unity, 410 S Greenleaf

COLORADO

Colorado Springs—Mabel Beech, Unity cen, DeGraff bldg

Denver—Ethel Burkle, Unity Temple of P C, 1555 Race

CONNECTICUT

New Haven—Bonnie Adams (LT) Unity, 1151 Chapel

DISTRICT OF COLUMBIA

Washington—Margaret Ann and E. Roy Feldt, Unity, New Colonial hotel

FLORIDA

Clearwater—Grace Arrowsmith (LT) Unity, YWCA

Ft Lauderdale—Margarete Suck (LT) Unity, Woman's club

Jacksonville—Henrietta Miscally, Unity, 725 Hogan; Lillie Saunders (LT) Unity (col) 606 Pippin

Lakeland—Ida Decker, Unity, 411 S Florida

Miami—May Cornell Stoiber, Unity, 128 SE 3

Orlando—Carolyn Parsons, Unity, 409 S Orange

St Petersburg—J. W. Young, Unity, 646 5 ave S

Tampa—Ocoa Moore and Louise Ramey, Ellie Knight (LT) Mabel Sullivan (LT) Ruby Wagner (LT) 1st Unity soc, De Soto hotel

Tarpon Springs—Betty Bain (LT) Unity class

GEORGIA

Atlanta—Mary West Fullenlove, Unity, 1119-20 Mortgage Guarantee bldg

HAWAII

Honolulu—Marie Handly, Unity, 240 Lewers rd

IDAHO

Boise—Christopher Scott, Gertrude McFarland (LT) Unity, Pinney bldg

Mt Home—Christopher Scott, Unity library

Twin Falls—Mabel Peck, Unity, 546 Second ave N

ILLINOIS

Bloomington—Mabel Daughtry, Unity, City library

Chicago—W. I. and Anna Hoschouer, Unity, 25 E Jackson; Nellie McCollum, Unity, 64 W Randolph; Edith Reynolds (LT) Unity Cen, 116 S Michigan; Margaret Halsey (col) (LT) Unity Truth cen, 104 E 51

Moline—Unity, Le Claire hotel

Peoria—Glenna Arrowsmith (LT) Unity Study cl, 218 Dechman; Mabel Daughtry, Unity cl, 1010 Ellis

Rockford—Bonnie Brown, Unity, Empire bldg; Mae Lundahl, Unity Study cen, Mead bldg

Springfield—Mary Meek (LT) Unity, 301 E Cook

INDIANA

Ft Wayne—Cleo Lee (LT) Unity, Wayne hotel

Indianapolis—Murrel G. Powell, Unity, 1514 Park

Kokomo—Lydia Simpson (LT) Unity Study cl, 523 S Washington

IOWA

Cedar Rapids—Unity cen, 1015 2 Ave SE

Des Moines—Betty Stitt, Unity, 42 & Rollins

Sioux City—Elizabeth McClaughry, Unity cen, Insurance Exchange bldg

KANSAS

Lawrence—Nettie Wyatt (LT) Unity, 412 W 9

Topeka—Harriet Pfouts, Unity, Jayhawk hotel

Wichita—Carl Moran (LT) Unity, Eaton hotel

KENTUCKY

Covington—Clara Conway (col) (LT) Unity, 1209 Russell

Louisville—Maebel Carrell, Cecilia Cardwell, Ruth Gilpin (LT) Unity, 1322 S 4; Julie Lilly (LT) 502 E Oak (mailing add); Theresa Rehm, 2111 Eastern Pkwy

LOUISIANA

New Orleans—Elois Echlin, Rhoda Belknap (LT) 823 Perdido; Lillian White (LT) Alida Warren (LT) Unity, 604 Canal

MAINE

Portland—Omer Hodgman (LT) Unity, 562 Congress

MARYLAND

Baltimore—E. Roy Feldt, Unity, Emerson hotel

MASSACHUSETTS

Boston—John Baughman (LT) Boston Unity Center, 30 Huntington

Cambridge—Edna Titus (LT) Cambridge Unity, 881 Massachusetts

MICHIGAN

Detroit—Irwin Gregg, LuDora BeVier (LT) Martha Fishburn (LT) Max Flickinger (LT) Besse Otto (LT) Virginia Shipley (LT) Walfred Taurainen (LT) Unity, Maccabees bldg; Otto Fishburn (LT) Unity, 13115 E Jefferson

Flint—Edmund Risk (LT) Unity, Milner hotel

Grand Rapids—Ida Bailey, Unity, The Gilbert hotel

Kalamazoo—Amy Moffett, Unity, 209 W Dutton

Lansing—Harvey and Ida Best, Unity Assoc, Olds hotel; Roxie Miller (LT) 1600 Forbes (mailing add)

Royal Oak—Maud McCulloch (LT) Unity cen, 101 S Troy

Saginaw—Edmund Risk (LT) Unity, Bancroft hotel

MINNESOTA

Minneapolis—Lila Ranney, Nellie Hohenwald (LT) Unity cen, 15 N 8

St Paul—Hazel Risk (LT) Unity, Midland bldg

MISSOURI

Kansas City—Louis E. and Ethel Meyer, Unity soc, 913 Tracy; Charles and Cora Fillmore, Unity School; Ida Palmer, S S Unity cen, Jewell bldg

Lee's Summit—Nora Lee Stevenson (LT) Unity Farm Cen, Unity Farm

Springfield—Marian Hoagland, Unity, 224 W State

St Joseph—Ralph O'Day (LT) Unity, 12 & Felix

St Louis—Elsie Abbott, Mabel H. Kaye (LT) Unity Soc, 320 N Grand; Fred and Hilda Eilers, S S Unity soc, 6100 S Grand; Florence K. Brummer (LT) Unity assb, 4621 S Kingshighway

MONTANA

Billings—Mary Wessel, Ella Johnston (LT) Unity, New Grand hotel

Bozeman—Mary Wessel, Unity, Baxter hotel

Butte—Mary Wessel, Unity, YMCA

Great Falls—Vivian Huhn and Estelle Taylor Key, Unity, Dunn blk

Livingston—Mary Wessel, Unity, BPOE hall

NEBRASKA

Lincoln—Iva Woods (LT) 2039 S 17 (mailing add)

Omaha—Unity Center, 423 Electric bldg

NEW JERSEY

Montclair—Gladys Stevenson (LT) Unity soc, 11A Midland

Newark—Edith Berry, Unity, Berwick hotel

Plainfield—Florence Hutton, Unity, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson (LT) Unity, Franciscan hotel

Raton—Carrie Schleifer (LT) Unity, 323 S 4

NEW YORK

Brooklyn—Ella Pomeroy, Betsy Van Allen (LT) Unity, 3 Albee sq

Buffalo—Unity Center, 414 Delaware

Chautauqua—Ella Richards, Unity Classes, 49 Scott

Elmira—Elise Rosenburg (LT) Unity, 312 Lake

Flushing—Renee Klaus (LT) Unity cen, 135-42 40 rd

New York—Georgiana Tree West, Marion Rodgers (LT) Unity, (entrance) 1 W 47; Laura Hyer, Unity, Wellington hotel; Richard Lynch, 180 Central Park S (mailing add); Crichton Boatwright (LT) Unity, 500 5 ave; Josephine Siemon (LT) 400 E 59; Nana Sutton (col) (LT) Unity, 137 W 110; Sharlee Thompson (LT), 143 E 39 (mailing add)

Rochester—Raymond Barker, Unity, 29 Gibbs

Syracuse—Raymond Barker, Unity, Onondaga hotel

White Plains—Octavie Martial (LT) Unity, 105 Court st

OHIO

Akron—Jessie Maloney, Unity, 34 High

Avon Lake—Margaret Jones (LT) Unity, Congregational Church

Canton—Jessie Maloney, Unity, 203 6 st N W

Cincinnati—Margaret Norwood, Millie Leslie (LT) Unity, 26 E 6; Effie Smith, Oakley Unity, 3041 Madison

Cleveland—Earl B. Anthony, Unity, Hotel Cleveland

Columbus—John Coulson, Ethel Lieberman (LT) Unity, 35 E Gay

Dayton—Ethel Crouch, Unity, 611 Canby bldg, 137 S Main

Hamilton—Louise Tahse, Unity, 117 Ross

Lima—Lillian Matthews (LT) Unity, 505 Farrot bldg

Marion—Fannye Treaster (LT) Unity cl, City Library

Springfield—Fannye Treaster (LT) Unity, Dial bldg, 27½ S Limestone

Toledo—Beatrice Whipps (LT) Unity, Richardson bldg

Warren—Everett St. John (LT) Unity, 2d Natl Bank bldg

Wellington—Margaret Jones (LT) Unity, 419 Courtland

Youngstown—Everett St. John (LT) Unity cl, YMCA

Zanesville—Fannye Treaster (LT) Unity cl, Schultze bldg

OKLAHOMA

Tulsa—Grace Kehrer, Unity, Masonic bldg

OREGON

Portland—Marion Lance, Unity, 811 NW 20

Baker—Christopher Scott, Unity, Baker hotel

La Grande—Christopher Scott, Unity, Sacajawea hotel

Klamath Falls—Marion Clifton (LT) Unity, Elk hotel

Medford—Marion Clifton (LT) Unity, Medford Center bldg

PENNSYLVANIA

Philadelphia—Margaret Ann Feldt, Unity assb, St James hotel

Pittsburgh—Martha Anthony, Unity, 233 Oliver ave

TENNESSEE

Memphis—Elizabeth Chester, Unity, Hotel Chisca

Nashville—Mary Elizabeth Turner, Unity, 1816 Broad

TEXAS

Amarillo—Eugenia Lane (LT) Unity, 1518 Polk

Dallas—Hobart and Ruth Gillespie (LT) Unity, 1708 Commerce; Minerva Hursey, 1130 Allen bldg

El Paso—F. E. Andrews, Edna Andrews (LT) Unity, 305 E Franklin, Gardner hotel

Houston—Lilian Brass, Unity, Milam bldg; Corine Smith (LT) Unity cl (col), 504 Louisiana

San Antonio—Mary Myles, Unity, Maverick bldg

WASHINGTON

Ellensburg—Christopher Scott, Unity, Ellensburg hotel

Kennewick—Christopher Scott, Unity, Masonic temple

Seattle—Paul Rigby, Unity, 1905½ 3 ave

Wenatchee—Christopher Scott, Unity, Cascadian hotel

Yakima—Christopher Scott, Unity, 109 S 4; Beulah Ivon Scott, Unity, 109 S 4

WEST VIRGINIA

Huntington—Mercedes Fossler (LT) Unity, Governor Cabell hotel

WISCONSIN

Beloit—Bonnie Brown, Unity, 1347 White

Milwaukee—Elmer Gifford (LT) Unity cen, 301 Bankers bldg

CANADA

Edmonton—Nora Elliott, Unity, 304 Empire blk

Regina—Maidie Van Etten (LT), Regina Truth cen (Unity), 404 Drake hotel

Toronto—Herbert J. Hunt (LT) Unity, 2249 Yonge

Winnipeg—Edna Bowyer, Russell Kemp (LT) Unity, Belgica blk

ENGLAND

Liverpool—Dora Johnson, Soc of P C, St Luke's Chambers, Bold pl

London—Parker Drake (LT) British Unity, 78 St John's st E C 1; Ruth Hacking (LT) Unity soc, 2 Earls Court Gardens S W 5

Wirral—Dora Johnson, Unity, "Glendor" Mount Road Upton

News FROM UNITY

Drill in the Silence

Perhaps every student of Truth has longed for complete and explicit instructions for entering the silence and for a practice drill to help them establish a Truth consciousness. Silent Unity, the department of Unity School that is devoted to praying for others, has prepared an article, "A Drill in the Silence," to help Unity readers make use of the silence.

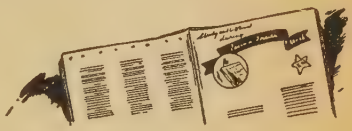
This article is simply and beautifully written, and everyone that reads it will get a new understanding of the silence. It appears in the September issue of *Unity,* and if you have friends who are not acquainted with *Unity* this will make a good introductory issue.

"Traveling Library"

A friend in Kansas writes of the way she shares her Unity publications. "I have several of your books," she writes, "and I have what I call my 'traveling library.' I mail my books and the magazines after I have read them to friends from Pennsylvania to California. I put in the postage for their return, and send them out again. The books and magazines travel a long way."

Treasured Book

"I have given my copy of *Lessons in Truth* to friends each time I have bought one. I am ordering another for study this



week, as I don't want to be left out. I think as much of *Lessons in Truth* as I do of my Bible."

Unity students all over the world are preparing to join in "Lessons in Truth" Week, which starts September 8. No matter how many times this book has been read and studied, it seems there is always something new to be found with each reading. This year many students are making world peace their theme as they study and pray. Won't you mark the dates September 8 to 14 on your calendar and make it a point to join with us?

About the World's "Best Seller"

An interesting item about the Bible just came to our attention. It said that Bible sales have increased fifty per cent in the last

three years, and that up to 1940, since printing began, the number of Bibles sold in different languages and dialects number 1,040,000,000.

The Bible used in classwork here at Unity headquarters and quoted in the Unity periodicals is the Nelson Teacher's Bible. It has many helpful features some of which are: an index on the cover, large, clear bold-faced type, a concise Bible dictionary, and a concordance.

Why Use Denials?

Charles Fillmore answers this question in the chapter "How to Control Thought" in his book *Christian Healing*. He writes: "The student who has carried his mathematical problem forward without making an error does not find it necessary to erase. But if he sees where he has made a wrong computation, what then? Nothing but an erasure, followed by a right computation, will bring the correct answer. We have all fallen short of divine ideals; we must cross out our errors and insert Truth, until our character is brought up to the Jesus Christ standard."

Is not this a simple, easy-to-understand explanation of the function of denials? Charles Fillmore explains the use of prayer and praise, the power of the spoken word, the way to use your imagination, and many Truth principles in this same manner in *Christian Healing*. This book is invaluable to Truth students.

"Wishes Come True!"

Friends from the Canal Zone, Latin America, and the British West Indies write that the "Unity Viewpoint" daily programs over station HP5GHOA

are answering a long-felt need. Many students are telling their friends and neighbors about this broadcast, and one writes that several students gather at a neighbor's house at one o'clock, the time of broadcast, to listen. Some of these people have not heard of Unity before; others have been Unity readers for a long period of time.

If you have friends in the Canal Zone, Latin America, or the British West Indies, won't you notify them of this new program; or if you wish, you may send us the name and address and we will send them a radio schedule without charge.

A Letter to You

There is a special blessing in a personal message from a friend. Your loneliness is lifted, your ills diminished, your troubles

lightened when you know someone is thinking of you, praying for you. Many *Weekly Unity* readers consider the message from Silent Unity a special letter to them individually, with a healing treatment that they can use all week long. "Be still and know your good" is the theme of the Silent Unity message appearing in the August 2 issue of *Weekly Unity*. "Know the love that is in you and about you. Know the love that is yours, forever and always yours, the love that nothing can diminish" is a part of this assuring message.

How to Progress

Think of yourself as always going forward. Realize each day that you are nearer your goal and your ideal than you were the day before. Know that within you lies the power to progress. Nothing in all this world can keep you from advancing when you know this truth.—*From the chapter "Nothing Can Retard Your Progress" in Mightier than Circumstance by F. B. Whitney.*

Columbus 1941

A modern young man sets out to discover America. He has only one motive in making this expedition, that of getting rich quick. How did he come out? The true story of this Columbus of today is told by Stella Terrill. It is in six installments, and it begins in the August issue of *Progress* magazine. It is a story you won't want to miss.

Business Problem

"Because of the national defense program it appears that I shall soon be unable to obtain some supplies essential to my business. What should be the attitude of a Truth student in such a situation?"

This timely business problem is answered by the editor of *Good Business* magazine, and his answer appears in the August issue. This is one of the most

popular features of *Good Business* magazine, for here the readers bring their problems and receive a Truth answer. If your business is one that is affected by the defense program you will want to see the August number of *Good Business* magazine; or you may want to send copies to your friends.

Try This Prosperity Quiz

What is prosperity?

How can man master his fear of financial lack?

What causes "depressions" in the affairs of men and nations?

How should we prepare for increased prosperity?

Should we be specific and definite in our prayers for increase? If you do not know the answers read Lesson 6 in the book *Prosperity* by Charles Fillmore.

Our Readers Say:

"Thank you so much for your help and your prayers. It seems to me we must be America's No. 1 happy family!" (Mrs. J. S. T., South Carolina.)

"When I found Unity I found

Christ!" (M. R., West Virginia.)

"I am enjoying the book *Teach Us to Pray* so much. I read a chapter each morning as part of my visit with God." (M. H., Pennsylvania.)

"My appreciation of the Unity teachings grows through the years, as does the pleasure derived from the Unity magazines." (F. P. D., Ohio.)

"I am a traveling salesman on the road every day and I consider *Unity* and *Daily Word* unlimited blessings." (J. M. B., Ohio.)

Another Chance

How many times we wish we could live our life over—could have another chance. Ernest C. Wilson in his book *Have We Lived Before?* says, "Reincarnation is God's loving answer to that universal cry of the human heart, distressed by its own missing of the shining mark. Reincarnation is not a punishment; it is the mark of God's forgiving love; it is His gospel of compassionate love and understanding." (Page 65.)

"Evidences of Reincarnation," "Reincarnation and the Bible," "Our Lives and Our Life," "The Last Enemy," and "What We Remember—and What We Don't" are the chapter titles of this unusual book.

Handbook for Young People

Unity School is international headquarters for Unity young people's organizations, and it sponsors and helps these young people to organize and conduct their meetings. A *Handbook for Young People's Groups* has been prepared, and it will be sent free to anyone who wishes information about organizing or managing a Youth of Unity group. There are directions for forming a group, for leading a silence, and for carrying on social activities. There are suggested programs for installation of officers and consecration of teachers, counselors, and new members.

PRICE LIST OF UNITY BOOKS AND BOOKLETS

For Beginners	Beginning Again	flexible $2; cloth $1.00
	*God a Present Help	flexible $2; cloth 1.00
	God Is the Answer	flexible $2; cloth 1.00
	How I Used Truth	flexible $2; cloth 1.00
	How I Used Truth	*French, German* .75
	Lessons in Truth	flexible $2; cloth 1.00
	Lessons in Truth	*Italian,* $.75; *Spanish, Dutch* 1.00
	Letters of Myrtle Fillmore	flexible $2; cloth 1.00
	Lovingly in the Hands of the Father	flexible $2; cloth 1.00
	Master Class Lessons	flexible $2; cloth 1.00
	New Ways to Solve Old Problems	flexible $2; cloth 1.00
	Six-Day Healing Practice, A (formerly Directions for Beginners) *Spanish,* $.10; *English*	.25
	Unity's Statement of Faith	.10
	Unity Viewpoint, The	.10
	Working with God	flexible $2; cloth 1.00
On Healing	Christian Healing	flexible $2; cloth 1.00
	Divine Remedies	.50
	Jesus Christ Heals	flexible $2; cloth 1.00
	Truth Ideas of an M. D.	flexible $2; cloth 1.00
	You Can Be Healed	flexible $2; cloth 1.00
For the Home	Meatless Meals	cloth 1.00
	Science of Food and Cookery, The	cloth 2.50
	You and Your Child	flexible $2; cloth 1.00
Inspirational	As You Tithe So You Prosper	.50
	Finding the Christ	*German, Swedish, English* .25
	Have We Lived Before?	flexible $2; cloth 1.00
	Inner Vision	.50
	Mightier than Circumstance	flexible $2; cloth 1.00
	Prosperity	flexible $2; cloth 1.00
	Sunlit Way, The	flexible $2; *English or German,* cloth 1.00
	Unity's Fifty Golden Years	de luxe $3; paper 1.00
Devotional	All Things Made New	flexible $2; cloth 1.00
	Bible, American Standard Edition	4.50
	Book of Silent Prayer	.50
	Contemplation of Christ, The	.50
	Metaphysical Bible Dictionary	10.00
	Mysteries of Genesis	flexible $2; cloth 1.00
	The Silence	.50
	Truth in Song	.50
	Unity Song Selections	cloth 1.00
For Advanced Study	Christ Enthroned in Man	flexible $2; cloth 1.00
	Selected Studies	.50
	Talks on Truth	flexible $2; cloth 1.00
	*Teach Us to Pray	flexible $2; cloth 1.00
	Twelve Powers of Man, The	flexible $2; cloth 1.00
	Usable Truth	flexible $2; cloth 1.00
	What Are You?	*German* or *English,* cloth 1.00
Greeting Booklets	Challenge of the Dawn, The	.10
	Great Helper, The	*French, Dutch, English* .10
	*He Passed This Way	.10
	Holy Bread	.10
	Joy Cometh	.10
	Life Is Consciousness	.10
	One Perfect Gift	.10
	Prayer of Prayers	.10
	Protecting Presence, The	.10
	Song of Life, The	.10
	Turning Point, The	.10
	Twenty-Four Golden Hours	.10
	Way of Faith, The	.10
	What Child Is This?	.10
	Where Blessings Begin	.10
	(12 copies of these booklets for $1. Envelopes included)	
Juvenile	How Jimmy Came Through	.50
	*Jet's Adventures	1.00
	Story Friends	.50

*Latest Unity publications

UNITY SCHOOL OF CHRISTIANITY, 917 Tracy, Kansas City, Mo.

"I Am a Blessed and Fortunate Child of God"

BEFORE you can demonstrate prosperity and happiness in your life you must actually feel that you are blessed and fortunate, that good is coming to you from every direction and your every need is supplied. The Prosperity Bank drill helps you to get into this "blessed consciousness" for it reminds you daily for seven weeks that God is your loving Father, who has answered your call even before you have spoken. "Before they call I will answer . . . "

One way to help establish a feeling of your own good fortune is to share your good with another person, and you can do this by sending UNITY magazine to friends who need inspiration and help. You may send one, two, or three subscriptions. If you wish you may send your own renewal or subscription. Silent Unity will pray with you for your success and prosperity as you use the drill.

Unity School of Christianity, 917 Tracy, Kansas City, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray with me for my prosperity. I will use the drill seven weeks and save $3 for the three *Unity* subscriptions (one year each) listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

U-8-41

STUDY AND BE BLESSED DURING

"Lessons in Truth" Week

SEPTEMBER 8-14

EACH year a seven-day period known as "Lessons in Truth" Week is set aside by Unity people everywhere for the special study of Christian fundamentals. The textbook LESSONS IN TRUTH, by H. Emilie Cady, is used for this purpose. Many attain such good results that they write enthusiastically of their experiences. Here are a few of their comments:

New Mexico—I thoroughly enjoyed "Lessons in Truth" Week. I had a great experience and learned to know my Saviour better than ever before. He has been so near to me since my study.

California—During our "Lessons in Truth" Week I made a tremendous gain in overcoming an old sinus trouble. I was surprised and delighted.

Pennsylvania—I truly believe that my conscientious study during "Lessons in Truth" Week is the cause of my now having this position.

Let Truth Help You Too

Do you want to increase your faith and spiritual understanding, to be healthier, happier, or more prosperous? Then give Truth a chance to help you. Join this world-wide class of September 8-14, and let your study of LESSONS IN TRUTH lift your consciousness to a new level.

A Study Guide Will Be Sent You Free

If you do not have a copy you can get LESSONS IN TRUTH from your Unity center or by writing to Unity School. With it you will receive a free copy of "Getting the Most Out of Lessons in Truth in One Week," a little booklet prepared by Silent Unity. LESSONS IN TRUTH is priced at $1 in cloth; at $2 in flexible binding. Be sure to get your copy in time to begin your study September 8.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy Avenue, Kansas City, Missouri

A Universal Tongue

Hazel M. Kerr

"(Saul) heard a voice . . . in the Hebrew tongue."

God speaks to every man in language
  Native to his soul.
The scientist may read His word
  In the inverted bowl
Of spreading skies; the sower learns
  The wisdom of the seed;
The mystic hears the voice of heaven
  Blowing through a reed.
But permeating all the speech
  Of earth and stars above,
There is a universal tongue
  Whose syllables are love.